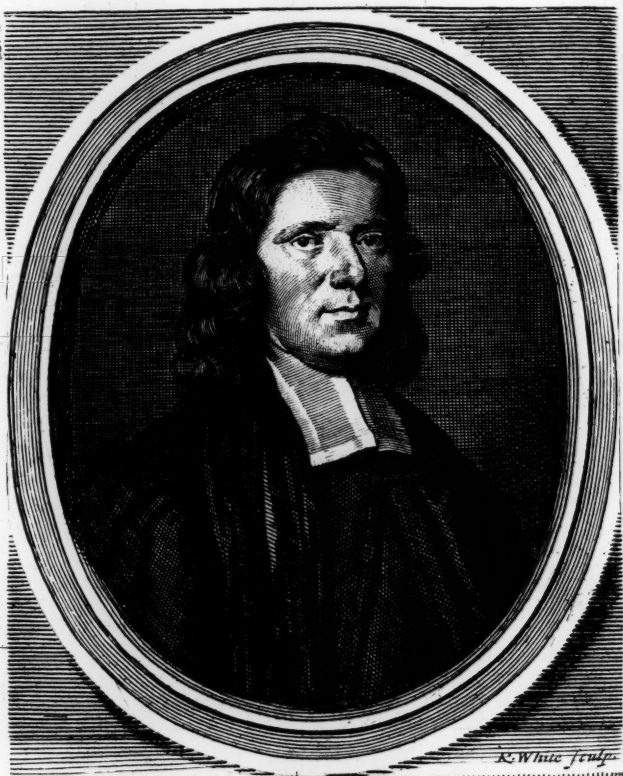


T E N
S E R M O N S

U P O N
Several Occasions.

B Y
R. M E G G O T, D. D. and late
Dean of *Winchester*.

L O N D O N,
Printed for *Tho. Bennet*, at the
Half-Moon in *St. Pauls Church-*
yard. M D C X C V I.



*Richardus Meggot S.T.P.
Decanus Winton.*

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TO THE
READER.

THE Author of the following Sermons was so celebrated a Preacher in the Church of England, that I am well satisfied the Publication of this Volume will need no Apology; most of the Sermons that compose it have indeed been Printed single, but were so entirely bought up, that it was almost as difficult to get two or three, as if they had never gone abroad.

It were to be wished, that the World could have been obliged with

To the Reader.

a larger Collection; or rather that a Person of such extraordinary Learning and Judgment, had left some Legacy to Posterity, either in Defence of that Religion which seems to be struck at (amongst others) even by a Servant at the Altar; or of that Spotless (though Maligned) Church of England, which he was so great an Ornament to all his Life time. But alas! those Expectations must be buried and forgotten, since what Remains of this great Man's Works are locked up in Characters, invented for his private use only.

There are two Sermons in this Collection may possibly be particularly taken notice of, because the Lineal Succession, &c. is argued for with a warmth uncommon to this Author; Nevertheless, I cannot conceive the Reprinting them

now

To the Reader.

now ought to have been waid,
since they were published above
Twenty Years ago with Universal
Applause.

'Twill be look'd upon unnecessary,
to repeat the great and just Cha-
racter of our Author, which as
well in his Life time, as since his
Death, the World has been full of;
neither indeed am I capable of so
difficult a performance; therefore
shall content my self in assuring
the Reader of these Discourses, that
whatever Benefit or Satisfaction he
may receive in the Perusal, he has
yet lost one very great Addition, if
he never heard them delivered by
the Author.

THE

To the Reader.

How right to have been warned
that this work, published at
Twenty Years ago with Universal
applause, has now been
found to have been necessary
to be re-issued and full of
hints of our Author's mind
well in his life time, as far as his
views, the world has been full of
him, and it is capable of so
difficult a performance, therefore
shall content myself in offering
the Reader of this Preface that
without Benefit or Satisfaction he
may receive in the Preface he has
yet lost one very great Addition, if
he never heard them related by
the Author.

THE

T H E
Texts of the Sermons.

Sermon I.

Romans XII. 5. *We being many are one body in Christ, and every one members one of another.*

Sermon II.

James XI. 26. *For as the body without the spirit is dead, so faith without works is dead also.*

Sermon III.

Prov. XIX. 2. *That the Soul be without knowledge it is not good.*

Sermon IV.

1 Epistle of St. John III. 20. *For if our heart condemn us ~~us~~, God is greater than our heart, and knoweth all things.*

Sermon V.

2 Sam. XXIV. 14. *And David said unto Gad, I am in a great strait; let us fall now into the hands of the Lord (for his mercies are great) and let me not fall into the hand of man.*

Sermon

Sermon VI.

Acts X. 1, 2. *There was a certain man in Cesarea, called Cornelius, a Centurion of the Band called the Italian Band.*

2. *A devout man, and one that feared God with all his House, which gave much Alms to the People, and prayed to God always.*

Sermon VII.

Psalms XI. 3. *If the foundations be destroyed, what can the Righteous do?*

Sermon VIII.

James I. 25. — *The perfect Law of Liberty.*

Sermon IX.

Job XIV. 14. *Latter Part. All the days of my Appointed Time will I wait till my Change come.*

Sermon X.

St. Matth. III. 8. *Bring forth therefore fruits meet for repentance.*

A
S E R M O N

Preached before the

King and Queen

A T

H A M P T O N - C O U R T ,

July 14th, 1689.

R O M A N S 12. 5.

—*We being many are one Body in
Christ, and every one Members one of
another.*

L *Atantius* will have the word *Religio* to come from *Religo*, which
signifieth to *bind*; because it *bindeth*
and uniteth the Hearts of Men not
only to God, but to one another
too.

B

This



The First Sermon.

This is the effect of it, in some degree, in all the Religions that are: Every one looking upon himself as having a stricter tye on him, towards those of the same Religion with him, than he hath to the rest of Mankind. But the Christian Religion may give peculiar Countenance to such a Derivation; the Nature and Principles of it being above any framed and suited for promoting it.

So it appeared among his Primitive Professors. O! the Entire Agreement! the Tender Affection! the Cordial Amity which the sense of this begot and cherished in them towards one another! no humorous Sects, no angry Factions, no proud censorious Schisms then, to estrange, to sowre, to separate them. *They all continued with one accord in Prayers and Supplications, Acts 1. 14. With one accord in one place, Acts 2. 1. With one accord in the Temple and breaking Bread, Acts 2. 46.* Thus it was as long as Sincerity excluded Secular Interest, and the Truths of God were unmingled with the Arts of Men.

But (alas!) we do not so often in the Acts of the Apostles read of their

one

The First Sermon.

3

one accord, as in all Ecclesiastical Writers since, we do of their fierce and scandalous *Discords*. *Discords* about *Doctrines*, *Discords* about *Discipline*, *Discords* about *Ceremonies*: and where other Countries and Kingdoms have had their *Thousands*; we, unhappy we, have had, O that there were no reason to add, have, our ten *Thousands*.

All kind of course, Christian, and I had like to have said, Unchristian, have been taken to put an end to them, but with so little effect all, that instead of being rooted out by them, they have rather run up to seed and multiplied. This were enough to dishearten from attempting any thing further in it, when all that hath been tryed hath proved so unsuccessful: But Peoples not doing their Duty, is no reason why we should cease to tell them of it; whether they will hear, or whether they will forbear; if we cannot perswade them, however we must discharge our selves: and that I think we are very particularly obliged to in this Juncture of Time, when Differences cannot but prove Fatal, as they are Sinful.

B 2

That



The First Sermon.

That which every Man pleadeth for himself is *Conscience*, I am willing to hope it is so; for I have something to say to that, which I am sure must be of more force to Unite, than any thing that can be alledged is to Divide us: And that is the consideration of the Sacredness and nearness of our common relation, both to Christ, and among our Selves. It is as unnatural for Christians to quarrel, as for the Tongue to rail at the Eye, the Hand to scratch the Face, one Foot to kick or tread upon the other; for as the Body is one and hath many Members, *so we being many are one Body in Christ, and every one Members one of another.*

In which Declaration of the Apostle, we have two Things observable.

First, The Christian's mystical Union. All that in every place profess his Name, how many soever they be, are parts of Christ's Body, *being many they are one Body in Christ.*

Secondly, Their Spiritual Communion resulting from it; all being one and the same Corporation, they ought to live in mutual Conjunction, Correspondence, and Fellowship; every one as *Members one of another.*

I be-

I begin with the first of these, The Christian's mystical *Union*. That all that in every place profess his Name, how many soever they be, are Parts of Christ's Body, *being many they are one Body in Christ.*

As Christ hath, a *Natural* Body, that which was conceived by the Holy Ghost, born of the Virgin *Mary*, crucified upon the Cross, and is now ascended into Heaven; so, he hath a *Mystical* one too: and this is an Aggregation or Collection of all throughout the face of the Earth, who embrace the Faith he hath delivered. As many Officers and Soldiers are but one Army, many Houses and Streets but one City, many Parishes and Counties but one Kingdom; so as many as profess Christianity are but *one Body* in him: so they are called the *Body of Christ*, Ephes. 4. 12.

True, we read in the Scriptures of *Churches* in the *Plural* Number: the *Churches* of *Judea*, the *Churches* of *Samarita*, the *Churches* of *Asia*, and the like, speaking as of *many*: but it is not unworthy your observing, that our Saviour in his Promise hath it in the *Singular*, Mat. 16. 18. *Upon this*

Rock I will build my Church, speaking of it as of *one*. And why so, but to show us, that tho' they are several in respect of their distant situation, several in respect of their circumstantial constitution; yet they are not several, in respect of Christ's great Intention, or their own specifick Nature, but have the same dependance upon, and relation to, their Head and one another, as Parts have to their Whole; so that how many soever they be nominally, they are one really, *one Body in Christ*.

There are Three things that speak, and ought to make us so.

First, *One* we are in our Original sacred Designation. As Christians we are all Parts of one and the same Building whereof Christ Jesus is the corner stone, *1 Pet. 2. 6.* we are all branches of one and the same Vine whereof Christ Jesus is the root, *John 15. 1.* we are all Servants in one and the same Household whereof Christ Jesus is the Master, *Gal. 6. 10.* we are all Sheep of one and the same Fold whereof Christ Jesus is the *Shepherd*, *Heb. 13. 20.* we are all Subjects of one and the same Kingdom whereof Jesus Christ is the Prince,

Prince, *Isaiah* 9. 6. Hence the Apostle
 taketh his topick of Address to the
 dissenting *Corinthians*, 1 *Cor.* 1. 10.
I beseech you, Brethren, by the Name of
our Lord Jesus Christ, that ye all speak
the same thing, that there be no Divisions
among you, &c. by the Name of our
Lord Jesus Christ? Why, this was the
 Pretence for all their Divisions and
 Separations, they were the *Truths of*
Christ, the Ordinances of Christ, the
Ministers of Christ, that they contend-
 ed for: yes, so Men may talk to o-
 thers, and it may be flatter themselves;
 but there is no Name under Heaven
 can be pleaded for quarrels, more
 improperly and indecently among
 Christians indeed, for if we are such,
 as Lines of the same Circle, whatsoe-
 ver distance there is in the Circumfe-
 rence, we all meet and unite in him,
 as in our common centre.

Moses seemed to think it enough to
 make the two *Israelites* that were striv-
 ing, at one again; to say to them,
Sirs, ye are Brethren. Here is that
 and a great deal more: we are not
 only of one Family, but one Body;
 and if the Spirit which giveth Life be
 in us, we shall be so far any of us from

Angry rending our selves from the rest, that it will not be without feeling real Grief and Pain, when any other Parts do. Who can lose a Limb and not be affected with it? Now all that call upon the Name of Jesus, being our fellow-Members we should be as tender of and as concerned for them.

Athan.
De Incar-
natione Ver-
bi Dei.

This Mystery *Athanasius* telleth us, our Blessed Lord did Figure by the Death he was put to. He was not (saith he) Beheaded as *John* the Baptist, nor sawn asunder as the Prophet *Esay*: no, not a Bone of him was broken, not a Member severed; to show the intended and necessary adherence and conjunction, that was for ever to be preserved and maintained among all his faithful Followers, not only with him, but with one another too. And that is a first thing wherein being many we are one, one in our Original sacred Designation.

Secondly, One we are in the *Fundamentals and Essentials of our Profession*. It is a great Mistake to think that every difference in Religion is a different Religion, *1 Cor. 3, 11, 12.* the Apostle carefully distinguisheth be-
tween

tween the Foundation and that which is Built upon it. Some parts of the Superstructure may be of richer Materials, *Gold, Silver, Precious Stone*: others of baser and much slighter, *Wood, Hay, Stubble*, and yet the Foundation the same to both. To strip his meaning from the Metaphor it is wrapt in, some Churches are more sound and pure, others more corrupt and superstitious in their Doctrines: and as in material Buildings, some of the Rooms may be darker than others, yet all of them belong to one House; so is it in this Spiritual Building too; all have not equal light, and yet as *St. Paul* phraseth it, *Eph. 2. 20. All built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner Stone, in whom all the Building fitly framed together, groweth up an holy Temple to the Lord.*

Should we take a survey of the distinct Professions of Christianity, that have any noted Name in the several Quarters of the World; as those of the *Roman Catholick* in the West, of the *Æthiopick* in the South, of the *Greeks* in the East, of the *Protestants* here in the North: and laying aside
all

all those Points wherein they differ from one another; gather into one Body but those Articles wherein they universally agree : we shall find even in those Propositions so much Truth is contained, as being joyned with a sincere and Pious Life, the sober and moderate of all Denominations grant sufficient to Salvation.

For tho some hot heads and narrow minds of all perswasions, lay such stress upon their particular tenents; as to be ready to damn all that come not punctually up to them; this excess of zeal is only personal : no Church in the World (bate that of *Rome*) is so uncharitable in her censures. So far was the Ancient Church from it, that all the *Credenda* she required of them she admitted to her Communion, for some Ages, was only an Acknowledgment of the Articles of the *Creed* we call the *Apostles*, and pressed no more on them : and tho all Churches since have added others; some more, some less : it appeareth by their not judging one another, about receiving and not receiving them, this is not so much from any opinion they have of the absolute necessity of holding those Articles, as
of

of the absolute necessity of preserving peace among their own members, who were like to make disturbances about them.

Now so far all the Christians that are, are agreed, even they who have super-induced doctrines scarce consistent with these (to give them their due) retain these, and tho we cannot clear them from contradicting themselves, yet we must from denying any of these principles; so that our heats about matters of Religion, are something like our heats about matters of the World; not so much for the necessities of life which we are easily supplied with; as the unnecessaries of fancy, which our Reason telleth us, we may be happy enough tho we never have. Our contentions are not about the great vital truths of Christianity; hereunto we have all attained; but some additional notions, which, if they should be true, our Consciences tell us, men may be saved, tho they don't believe; and that is another respect in which being many, we are *one*; *One*, in the fundamentals and essentials of our profession.

Once

The First Sermon.

Once more *One* we are in *our only justifiable and real interests*. Interest is the mighty make-bate of mankind, more successful than whispering in separating chief friends. Interest is deaf as the Adder to the fairest overtures of Peace, and will carry off the strongest obligations to unity, easily as *Sampson* did the Gates of *Gaza*: Interest will set the Son at variance against the Father, and the Father against the Son, the Mother against the Daughter, and the Daughter against the Mother. But there is nothing of that to interpose and make mischief here. For what is the *interest* of any *Christian*, that is not the *interest* of all? the glory of God, the Salvation of our Souls, the Edification of the Church, these are all the interests of *Christians*, considered as Christians; and these are common to us all equally.

It is pretended on all sides, that these are the only things they aim at, that it is the consideration of these maketh them stand upon their points so stiffly, and contend so earnestly each against their opposites: but who that reflecteth either upon the matters most contested, or the manner of our contesting

ing them, can bring himself to credit it?

If this were really so, that the design on all hands were, only, that Religion and Devotion, Vertue and Sobriety might be advanced, and flourish in the world; that God might be more honoured upon earth, and sinners kept from perishing everlastingly; our zeal, doubtless, would be hotter against vices of all sorts, which men can help, than errors, which it may be, they cannot: and where-ever faith and good works are maintained and regarded in the main, tho there are visible defects and allays, they would be compassionately and prudently bore with, for the good that is found in them.

This was *S. Paul's* both judgment and practice, in a case, as obnoxious it may be, as any can be instanced in. There were a sort of men, who not from any concern for the propagation of the Gospel, but spite at his reputation among the people, to lessen and ruine both it and him; set up in opposition, heading any disorderly and discontented meetings. Now, how doth he take it? tho he himself saw well enough through the wretched de-

designs of the ring-leaders, the vile and selfish ends they had in it ; yet inasmuch as it might have some good effects upon several poor creatures that did not, he is so far from being disturbed, that he declareth himself well pleased with it, *Phil. i. 15, 16, 17, 18.* Some (saith he) preach Christ even of envy and strife, of contention, not sincerely. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoyce, yea and will rejoyce.

I do not doubt but they are much in the wrong who use this Text as an argument for all sorts of Preachers among us now ; there is not the same reason for it where the Gospel is planted, as where it was to be planted, in a settled Church, as in a Heathen Country. Yet this I say, if the same Spirit that dwelt in him, dwell in us; where the good that cometh by it, will but preponderate the evil, we shall not be otherwise affected.

It was a notable passage of my Lord Bacon, that If Divines could but agree upon the exposition of those two sayings of our Saviour, *he that is not with me is against me*, and *he that is not against*

Mat, 12.
30.
Mark 9.
40.

gainst us is on our part, it might well put an end to all the controversies among Christians: certain it is, it ought. For as whatever doth more dishonour to Christ, than service, we are alike concerned to deprefs: so whatever doth more service to him, than dishonour, we are alike concerned to promote. If we do not, thinking men will be apt to conclude, it is nothing but our different interests as men, is at the bottom of it. For that is another thing, wherein as *Christians* being many, we are *one*; *one in our only justifiable and real interests*, that we ought to look after.

And this is all I shall say to the first part of the Text, the *Christians mystical union*; that all that in every place profess his name, how many soever they be, are *one body in Christ*! By which we see, what apprehensions we should have of, and what behaviour to, all those of our Religion, even tho they differ from us.

The other observable I am now to proceed to, is the means to remedy the differences themselves; and that is by maintaining such *communion* among our selves as properly resulteth from
this

this *Union*. Being one and the same corporation, we ought to live in mutual conjunction, correspondence, and fellowship, every one as members one of another.

*Spalat. de
Repnt. l. 7. c.
10.*

This Christians formerly were so very sensible of, that they did not think it sufficient, that each particular Church should be at unity within it self only, but they wisely contrived that all the particulars should so agree with one another too, as to make up one harmonious Catholick; and thus by Ecclesiastical Canons they ordained it: That all Presbyters should give account of the state of their several flocks to their Bishops, the Bishops of their several Diocesses to their Metropolitans, the Metropolitans of their several Provinces to their Patriarchs, the Patriarchs of all these, and of themselves too, to one another. Thus, as much as in them lay, they took care; every one for all, and all for every one, that there might be no Schism in the body. And however it is now disused, and at the present state of the World is, in great part unpracticable; yet there is the same reason for it still. As we stand in the same relation to
Christ

Christ as the Christians of former ages, so we do to one another too; and ought to be as solicitous to preserve it.

It is a Duty, the peace and welfare, quiet and good order, of Masters and their Families, Ministers and their Parishes, People and their Neighbours, Princes and their Subjects, yea, Princes and Princes, doth very highly depend upon. Few here can be of so little observation, as not to be sensible of the inconveniencies, the fewds, the distractions, the mischiefs, that the rejecting and condemning each others communion, hath been either the cause, or the occasion, or at least the pretence of, among every one of these.

Seeing then 'tis of such consequence, not only to private persons, but the publick too; sure it behoveth every one in their stations, to look that none of these offences come by them, but that they so behave themselves towards all in every place, that call upon the name of the Lord Jesus, both theirs and ours, as to their fellow members.

This all will allow a desirable thing; but the great question is, How it is possible?

C

How

How we can hold communion with all other Christians? This is necessary to be enquired into, and resolved particularly in these cases.

: First, in the case of that particular Church, which each person doth regularly belong to, how he is to behave himself as a member of that?

Secondly, in the case of other Churches distant from, and independent on us, how we should behave our selves as Members of them?

Thirdly, in the case of such Christians, as upon dissatisfaction divide from, and will not joyn with us, how we should behave our selves towards them?

These comprehending the most considerable difficulties that can arise about this duty, I will speak distinctly of them.

: The first case to be resolved is, about the particular Church, which any person doth regularly belong to, how he is to behave himself as a member of that? That I call every mans particular Church, not which it may be he himself doth call so, but which the lawful Authority of the Country where he liveth, hath made so.

This

This, (if he may acceptably serve God, and finally save his Soul in) he is to joyn himself to, owning the Guides, partaking the Ordinances, observing the Constitutions of it, or he doth not walk orderly.

Too many well-meaning people among us, are not so sensible of this as they ought, but think 'tis no matter tho' they do not, that tho' they are obliged to hear and pray, and receive; yet they have no more obligation to perform these duties there, than with any other Assembly of Christians, that they have as good, or it may be, better opinion of.

For such to say that they agree with the Church in *Doctrinals*, it is only upon account of *Ceremonies*. that they separate, I needs must say, seemeth to me so far from excusing the thing, it really maketh it worse. For though it is our Duty to separate from a Church, where she is corrupt in her *Doctrines*, and maketh void the *Commandments* of God by her *Traditions*: Yet where it is not so much as pretended to be so, to do it meerly upon the score of ceremony, is not to be defended. For where? When could

such Persons have liv'd ? In what place ? In what Age ? In what Eſtabliſhed Church that now is ? Or heretofore hath been ? That upon this principle they muſt not have divided from ? There is none but have determined ſomething or other of this kind. It is granted, that every Church in determining and appointing them, ought to have a careful, tender, prudent conſideration of the temper, the weakneſs, the circumſtances of them ſhe determineth and appointeth them for, but if ſhe ſhould have been faulty in it, and hath not ; it is a greater fault, rather to break her peace, than bear with them.

And therefore tho the *Recuſants* here in *England* are greater *Schiſmaticks* than any other *Separatiſts* among us ; becauſe whereas others for the moſt part only forbear communion with our Church, theſe condemn the Church it ſelf : yet neither can any of the other that ſeparate well clear themſelves from being ſuch ; it being the ſtrict and proper notion of Schiſm for Perſons cauſeleſſly to rend themſelves from that particular Church whereof *de jure* they are Members.

How.

How they under whose Spiritual Conduct such Persons put themselves, can satisfie their own Minds in entertaining them, I know not. This I am sure of, it is more than the Pope himself anciently would take upon him. It is a famous Answer which one of them gave to *Marcion*, when in opposition to his own Church he came to *Rome*, and sued to be admitted into Communion there, that he could not do it, without the consent of his venerable Father, between whom and him there was one Faith.

ὁ συνάμε-
θα ἀνευ
τῆς ἐκ-
κλησίας τῆς
Ῥώμης κα-
τὰ τὴν ἐκ-
κλησίαν
τοῦ πατρὸς
μὴ γὰρ ἑ-
στὶν ἡ π-
στις &c.

The 12th Canon among the Apostolick, forbidding under the Penalty of Excommunication, the receiving any under the Censures of *their own Church*, without Letters Commendatory, was confirmed by the first famous Council of *Nice*, and the Bishop of *Rome* then thought himself no more exempted from it, than the rest of his Brethren: And tho now for a long while by a dispensing Power they have acted otherwise, it is an insolent trampling upon that Rule their Predecessors walked by. Now they that do the same thing, how opposite soever they may be to the Pope in other matters,

Epiph.
falsu Har.
Vol. 1. Tom.
3. Har 42.
Canon 52.
Conc. Nic.

in this his Usurpation agree with him, and can no more be justified in it than he; being no more able to show by *what Authority they do these things.* I might confront such persons Practice with their Judgment, when in other Circumstances, but I spare them. I will only say, it is an inlet to Disorder. Now *God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.* And so much for the first case, how far Christians are to behave themselves as Members of that particular Church they regularly belong to.

The second is the case of other Churches distant from, and independent on us; how we should behave our selves as Members of them? *St. Paul, Eph. 4. 4, 5, 6. telleth us by what sacred Bands and Ligaments we are knit and fastned to all these. There is (saith he) one Body and one Spirit, one Hope of your Calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.* These are the same to all of us. And therefore, tho there be much variety in their *Rituals*, in their *Discipline*, yea, even *Doctrines* of inferiour

inferiour Nature; every Church ought mutually to allow and bear them in each other, without censuring or reproaching one another concerning them.

They who were so superciliously Arrogant as to condemn all other Churches, that did not in all things exactly chime in with them, such as the *Novatians*, *Donatists*, *Meletians*, *Incisarians*, &c. the Fathers inveigh against as no Christians for their so unreasonable rash uncharitableness.

The *Romanists* at this day do all this, and yet nothing will serve them but the Name of *Catholicks*; but sure it is the absurdest one they could have took upon them. For *Catholick* is but another word for *Universal*, but these Anathematize, and would extirpate all that submit not to their *particular*, who (notwithstanding all their boasts of *Universality*) are in truth the Major part of *Christendom*.

They tell us by their Emissaries we may, if we will, be reconciled; they are contented to be at peace with us. So did * *Nabash* condescend to the men * *1 Sam.*
of *Jabesh Gilead*, and vouchsafe to sig- *11. 1; 2.*
nifie the same thing to them; and in
earnest,

earnest, his were the civiller, fairer terms of the two : He would have been contented, if they would have parted but with one of their Eyes ; but these will not , except we part with both ours, and all our other Sences.

• οκ ος
ἐκκλησίας

ἐπιστήθη,

κατὰ τὸ

σώθεις, καὶ

τὸν ἄνω-

θεν κεφαλὴ

σώζω

δεσμεύω.

Chrys. Ep.

Innoc.

† Εκοινώ-

νησανταυ-

τοῖς δε καὶ

μετ' ἐξή-

νης αὐτ'

ἐλλήνων

ἀπὸ τῶν

γυναικων,

πάσης τῆς

ἐκκλησίας

ἐχούτων

ἐρήνην, καὶ

τῶν καὶ

τῶν καὶ

τῶν καὶ

Christians of old did not deal so with one another : Every Church then did not only think her self obliged to a charitable opinion of every other holding the head ; but as they had opportunity, had actual communion with them. St. *Chrysostom* complaineth of *Theophilus* Bishop of *Alexandria*, because when he came to *Constantinople*, he repaired not to the congregation after the usual manner to their Sermons, Prayers and Sacraments. And *Eusebius* taketh notice, that *Polycarp* when he came to *Rome*, tho there were some other matters besides the controverfie of *Easter*, they differed in , † communicated with *Anicetus*. And it was the general way when they were in other Countries, to apply themselves to the Churches there, and joyn in their Worship with them.

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Besides these occasional and accidental, there are other Duties this Spiritual

Euseb. Ec.

Hist. l. 5.

f. 24.

Spiritual Relation obligeth us to all ways. These are to pray one for another, be tender one of another, sympathize one with another, be helpful one to another: If grieved to comfort them, if in want to relieve them, if in danger to defend them, if persecuted to succour them, as far as in our power.

I hope I need not press this on any of ours. If we, who by the blessing of God have so lately reaped the benefit of these Duties from others, should be backward upon like occasion, to express them towards others, God and Man would reproach us for Disingenuous. When we see the Members of Christ so dealt with, as many thousands have been both in *France* and *Ireland*; so endangered, as all the Protestants in the Neighbour Nations at this day are, should we shut up our bowels of compassion from them, with what face could we pretend to be of the Body? If we truly are, it will be impossible to be unconcerned at their troubles and afflictions; but we shall remember them that are in Bonds as bound with them, and them that suffer adversity, as we our selves being also in the body; be weak when they
are

are weak, and burn when they are offended. That is the second Case, how we should be have our selves as members of the other Churches, distant from and independent on us.

There remaineth the third, and that is relating to such Christians as upon dissatisfaction divide, and will not joyn with us, how we should carry our selves towards them? And this

a Vide Eu-
seb. Eccl.
Hist. l. 6.
c. 49.

b Deus pro
neglectu
mandati i-
ratus est ira
magna, &
quod in Sa-
crilegos &
Parricidam
non fecerat,
in Schisma-
ticos fecit.

Optat. l. 1. c.
Unde Jo-
hannes, Ex
nobis exie-
rant, sed non
erant ex no-
bis non ait
quod exeun-
do alieni
facti sunt,
sed quod a-
lieni erant,
eos exisse
declaravit.
Aug. de.

Bap. 3. 19.

hath more difficulty in it, than either of the other; hard to be spoken of without extremes or offence; but when there are such numbers of these among us, 'tis fit people should know what they ought to do in it.

It is enough to startle a very confident man to hear what the Fathers of the Church have declared about this matter. Considering the ill effects and consequences of Schism, they have pronounced it as heinous a sin as any whatsoever (a) *Dionysius* in his Epistle to *Novatus* saith *Idolatry* is not worse. (b) *Optatus* not *Sacrilege* or *Murther*: and (c) *St. Augustine* upon occasion of that passage out of *St. John*, they went out from us, but were not of us, declareth that they who are guilty of it are not to be looked upon as *Christians*.

This

This surely must be understood only of such as hypocritically and maliciously make breaches and disturbances in a Church, to revenge or advance themselves by the ruine of it; for such 'tis not easie to find expressions that are too severe or aggravating: But God forbid it should be so with all who with-hold or withdraw from communion with a Church; of some we must have compassion, making a difference.

There are many (no doubt) who do this in the simplicity of their hearts, not apprehending the evil of it; for such, as God doth, so we ought to make allowances: not rigorously treating, but in meekness instructing them that so oppose themselves. The Apostle speaking of such as did not obey his word, 2 Thess. 3. and that not in matters of indifferent nature, but purely moral: tho he biddeth them note that man, and have no company with him, that he may be ashamed; giveth this caution along with it, v. 15. yet count him not as an enemy, but admonish him as a Brother. And if that be the rule to be observed by us towards those that are loose and licentious, doubtless

doubtless it will hold much stronger, towards those that are only Weak and Scrupulous.

This is the likeliest way to gain them; for look as gravely and pretend as highly as they will, people will never believe they have any kindness for their Souls, whom they find showing spight to their persons.

St. Paul having opened at large the *Unity of Christians*, 1 Cor. 12. and in the last verse of that Chapter exhorted them to *covet earnestly the best gifts* that might promote that glorious end; addeth in the last words of it, *yet show I unto you a more excellent way*. What? better than the best? A more excellent way than what? v. 25. he telleth us, than Apostles, than Prophets, than Teachers, than Governments, than Tongues, &c. he would shew them a more excellent way for keeping the unity of the body, than any, than all of them; and that is *Charity*, and the grace of *Love*: which he discourseth of, and magnifieth throughout the 13th Chapter, where he giveth us to understand, that without this, all extraordinary men, all miraculous gifts, all abilities to preach, all Ecclesiastical power,

power, all prudence in Government, (tho useful in themselves, and much contributing to it) would prove ineffectual. But where Charity and Love is, there we shall agree even when we differ; and if we are not so happy, as in nearness, yet at least in tenderness, we shall be as *members one of another*.

Of the things we have spoken this is the summ.

That all that in every place call upon the name of Christ, being but *one body in him*; having the same relation to him their head, the same fundamentals of their common Faith, the same holy ends and interest to promote: should not let lesser matters hinder them from living *as members one of another*.

Now inasmuch as to be a Member of the Catholick, it is necessary to be of some particular Church; if he may acceptably serve God and finally save his Soul in it, every Person ought for peace and order sake to live in the Communion of that Church where the providence of God hath plac'd him, and not for every dislike, defect, or blemish to depart from it.

Nor

Nor is it enough that we do this with that single Church where we live; but inasmuch as all other Christian Churches abroad belong to the same Saviour; tho' they may differ in *Rituals*, in *Discipline*; yea in some *Doctrines* of inferiour nature from us; yet we should all mutually own and acknowledge every one the other, as far as they own and acknowledge Christ.

And as for those that separate and divide themselves; if they do it, not Hypocritically and Maliciously, with design to destroy the Body by tearing it so in pieces; but in the simplicity of their hearts, and real perswasion of their consciences: we should not any way unnecessarily offend, grieve or provoke: but show them as much compassion, forbearance and condescension, as is consistent with the safety and welfare of the Body.

All I shall add is but this one word relating to them we last mentioned. And that is, that tho' Christians should thus behave themselves towards those that so separate and divide from them; yet causeless separation and division is a great offence against the law of Christ.

Christ. I would not have this so misconstrued, as if spoken from any repining at the indulgence, that is now granted the several Dissenters among us. For tho when it was an *illegal snare*, the Clergy of this Church withstood it, with the hazard of their all, yet now it is a *legal ease*, I know none of them that are dissatisfied with it.

That which I mention this for, is only to admonish such Persons, and put them in mind that now they have *Liberty of Conscience*, they should make *Conscience of their Liberty*. Not presume and encourage themselves in it, because the Laws of the Land are so favourable to inflict no Penalties upon them for it. These do not undertake to justify the thing, as if it were no Sin; only forbear to Judge in it, and leave us wholly to the Law of Christ, which is immutable and not to be repealed. Seeing then we are all so far remitted to this; let us all make this our Rule: and in the serious consideration of what this enjoyneth us, all follow the things that make for peace, and the *God of peace shall be with us.*

A SER-

A
S E R M O N

Preached before the

King and Queen

A T

WINDSOR-CASTLE,

Sept. 21. 1690.

J A M E S II. XXVI.

*For as the body without the spirit is
dead, so faith without works is dead
also.*

M *Ashias a Michon*, telleth us the reason why the Tartars embraced Mahometism, was because the *Sa-racens* perswaded them, that, that Religion was more favourable and fit for their turn, than the strict and rigid
D *Christian*.

Christian. But had they been acquainted with those indulging comments which we our selves (as occasion hath served) have made on it; this need not have in the least disheartned them. There is no Text so severe, no saying so hard in it, that these, with one distinction and evasion or another, have not softened and sweetened so, that even the most delicate and wanton Palates may away with them. Finding it irksome to rectify their Manners by the Rule; to satisfy their grumbling Consciences, Men have bowed the Rule to their Manners: And to avoid the Reproach of disobeying the Oracle, found out Devices to Misinterpret it. So the *Æthiopian*, that he may seem Beautiful himself, Painteth his God black too.

Tho 'tis but now and then, we meet with a boysterous Atheist so rude, as impudently to dash the Looking-glass against the ground, because it sheweth him sights so unwelcome and affrighting; yet nothing more common than to use such Arts in ordering and placing it, that it may be sure to flatter, and reflect things pleasingly.

Tho

Tho the most *Charitable* Religion the World was ever blessed with, it hath been quoted in Justification of *Cruelty and Persecution*: Tho the most *sincere* Religion, it hath been alledged as a Warrant for *Perfidiousness* and *Æquivoocation*: Tho the most *Rational* Religion, it hath been wrested to hal-
low *Enthusiasm and Disorder*. Pure and spotless, holy and harmless as it is, yet as if *Celsus* and *Zozimus's* Malicious Calumny had been true, that it was indeed an *Asylum* where the most Lewd and Scandalous Offenders were promised *Protection*; scarce any thing so grossly Vile, that some or other have not pleaded its *Commission* for. And notwithstanding the clear obligation which it layeth upon the Professors of it to all good Works, some have taught as if it were a special Dispensation from the doing them. So instead of Conscientiously paying these Debts, they deny them, Audaciously appealing to the Book, that they are already discharged by another for them, and are not now owing.

Even while the Apostles were alive, there arose Men speaking such perverse things; and against these *St. James*

directeth a considerable part of this Epistle, irrefragably proving the necessity of Universal Obedience, in order to our everlasting Happiness; that the belief of our Religion will never profit us without an answerable Conversation: *For as the body without the spirit is dead, so faith without works is dead also.*

In which words here are the *Subject* and its *Prædicat* to be considered of

The *Subject* is *Faith*.

What is here *Prædicated* of it, is, *That without Works it is dead, as the Body without the Spirit.*

The former of these, the *Subject* here spoken of, is *Faith*.

Very glorious things are spoken of this in the Book of God; but it is a word of such various significations, and there^{are} so many things of the name, that it seemeth a little difficult to say, which of them they must be applied to. In the *Latin Concordance* of the Vulgar Bible, published by *Stephannus*, there are reckoned up no less than twenty two several acceptations of it, with the divers places of Scripture set down that have been accounted to refer

fer to each of them. Not to take up your time about them, consider it as that Theological Grace, distinguished from Hope and *charity*, and it is but another word for *Believing*, and so is an assent of the mind to all the known Revelations of God, whether Doctrines, or Commands, Promises or Threatnings, as unquestionably true and certain.

If this account seem not so accurate as some *Scholastick*, or so *Spiritual* as some *Practical* Divines, have given of it, we need not be concerned, because the Holy Ghost himself speaketh of it on this wise, *Heb. 11. 1. Faith is the substance of things hoped for, the evidence of things not seen.* That is, it is such a Conviction of the truth of those things which God hath spoken, tho we have no Ocular or Sensible demonstration of them, as maketh us patiently and confidently expect the fulfilling them. This is the genuine, proper, and comprehensive Notion of it.

If any shall say it is not such a general Faith the Gospel setteth so great a price upon, but a *special* one: if by *special* they mean an undoubting Perswasion,

swaſion, a certain and full aſſurance of our own Juſtification and Salvati-
 on, as (a) Luther, (b) Calvin, (c) Be-
 48. Genes. 22, (d) Zanchy's; and ſeveral others
 (b) Inſtit. about that time, ſpoke of this Grace,
 l. 2. c. 2. in their Definitions of it; with due
 Sect. 7. reverence to the Names of thoſe uſe-
 (c) Confeſ. ful Men in their Generations? this is
 c. 4. Art. 5. ſo far from being a more excellent
 (d) Tom. 7. kind of Faith, that, to ſpeak plainly,
 l. 1. de it is no Faith at all. The object of
 certa ſa- Faith is Divine Revelation, which in
 lute Eccle- this caſe being but general and condi-
 ſe. tional; ſuch an Absolute and Particular
 concluſion, if it be not a deluſion, and
 over-ſwearing opinion of our own
 State (which it is to be feared too oft
 it is) yet however, if never ſo well
 grounded, it can be at moſt but a
 Rational Deduction ariſing from Self-
 examination.

* Vide Ba-
 ronium Pbi-
 loſ. Theol.
 Ancil. Ex-
 ercit. 3. Da-
 venan. De-
 term. 2.

37.

By reaſon therefore of the Inconve-
 niences they perceived it clogged with,
 this ſince hath been generally quitted
 by the moſt * Judicious of them, who
 in all other things adhered to them,
 who firſt broached it, they chooſing
 rather to excuſe thoſe Worthies in this,
 than defend them.

But

But notwithstanding their wariness in this, instead of contenting themselves with that plain, simple, and substantial account, the Scriptures give of it, these also have nicely Coyned so many disputable sorts of it, as gave but too much occasion to Maldonat's spiteful Sarcasm upon the Churches Reformed, that they had (alluding to the Equivocalness of the Latin Word) *Tot fides quot in lyra.*

Besides that of Miracles (which is now ceased) the most famous distribution of it, is into these three Kinds:

Temporary,

Historical, and

Justifying.

And yet these Terms, currantly as they have passed, it may be upon consideration will appear not so much to have explained as confounded the thing; and indeed, to have been but distinctions without a difference.

For that which they call *Temporary Faith*, the faith of them that believe but for a time, is of the same Species with that which they call *justifying*; the duration of a thing doth not at all be-

long to the Essence of it : He was as truly a Man that dyed at Thirty, as he that liveth while he is Fourscore. And our Saviour speaking of it, *Luke 8. 13.* doth not make it to be another, but the same kind of Seed that *fell upon the Rock*, where it withered away after it sprang up, because *it had no Root*, with that which *fell upon the good ground*, and brought forth fruit with patience.

And so that which is called *Justifying Faith*, considered in it self, is nothing else but that which they call *Historical*, which without all doubt doth *Justify*, if all those other things which the new Covenant doth require to the justification of a Sinner doth accompany it. Every one will subscribe to that of our Apostle, *v. 14.* of this Chapter, that *if a man say he hath Faith and hath not Works, his Faith cannot save him.* So that *faith*, of no kind, when it is alone is *justifying*; and *faith* of that kind they call *Historical* made perfect by works, will be *justifying*. And thus upon the whole matter it is evident, that he who doth really believe whatsoever is contained in Gods Word to be true, hath *Faith*, whatever

whatever other *Grace* he may be deficient in.

But lest any Man should, from some mistaken places of Scripture, flatter himself that this is sufficient to qualify him for the favour of God, and admission into Heaven : We are informed, that without a good life it will never profit.

This is that which is here *Pradicated*, and declared concerning *Faith*. The other General of the Text, that without Works it is dead, as a Carcass when the Soul is departed : *For as the body without the spirit is dead, so faith without works is dead also.*

And here again there is
A Supposition, and an
Assertion.

The *Supposition* is, that *faith may be without works.*

The *Assertion*, that wheresoever it is so, it is unacceptable to God, and unprofitable unto Men *it is dead.*

The *Supposition* here is, that *faith may be without works.*

If it did necessarily draw Obedience after it (as some with plausible
shows

*Camera
praelect. ad
Met. 12.*

shows of reason have attempted to maintain) this whole discourse about it, would have been omitted as impertinent. Why should our Apostle have argued so earnestly and closely about an utter impossibility.

It is true, there can be no good works without Faith, Hebrews xi. 6. Without faith it is impossible to please God, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. He that doth not believe this, that God will reward him for it in another World, will never mortify his corrupt inclinations in this.

But true as it is, that there can be no good works without Faith, it is as true, that there may be faith without good works; else why are we exhorted, 2 Pet. i. 5. To add to our Faith Virtue. If this habit could not be in us idle and un-active, there would have been no more need of it, than to admonish the fire that it would warm, or make orations to the water, that it would cleanse, or moisten. It is a Moral motive to good Works, but it is no irresistible Cause; no, it may be barren and unfruitful. It is so in two very common Cases: In

In case of Inconsideration.

In case of Presumption.

I First, in case of Inconsideration,
There is no question but that it is suf-
ficient to produce good works. St. Gre-
gory Expounding that passage of our
Saviour, Mark 16. 17, 18. *These signs* B. Greg.
in Ebany.
b. m. 29.
shall follow them that believe, in my
name they shall cast out Devils, they shall
speak with new tongues, they shall take
up serpents, if they drink any deadly
thing it shall not hurt them, they shall
lay hands on the sick and they shall re-
cover. Because (saith he) *faith* doth
not work these Wonders now, shall
we say it is not Faith? No, it doth
now as mighty things upon the Spirits
of Men, as then it did upon their Bo-
dies. Where it really is, it *casteth out*
Devils still, the Envious, the Proud,
the Unclean, the Revengeful, every
Evil Spirit that possesseh Men. It
maketh Men *speak with new tongues*
still, that which is good to the use of
Edifying, instead of Blasphemies, Stan-
ders, Lyes, Oaths, Corrupt and Filthy
Communication. *It taketh up Serpents*
still, stinging Scoffs and Censures,
when

when called to it, the greatest dangers and losses, for the keeping of a good Conscience. *If they drink any deadly thing it shall not hurt such still*, the solicitings and temptations of bad Company, which is so deadly unto thousands, they shall not be Poysoned with: *They shall lay their hands on the sick, and they shall recover still*, their many Infirmities and Frailties they labour under, by degrees they shall overcome and conquer, waxing stronger in the Lord: These (saith he) are the wonderful effects of *faith still*.

But then it must be remembred, it produceth them, not as a Charm, but as a Medicine; not in a Magical way, but in a Moral. It representeth Arguments to our Hopes, and Fears of such amazing moment, as are proper and apt enough to influence the stupidest, or wildest Persons, that will but weigh them; but yet no Vertue will come out of them except our Minds touch them.

And are there not some, who seldom or never seriously, and in earnest, think of these things, tho they know them? And then what can be expected? The sharpest Sword will
not

not cut, as long as it is in the Scabard. In this case, tho there be Faith, | wo-
ful experience sheweth, it worketh no
more than the Potion in a Glass, which
the Patient doth not take, in the case
of *Inconsideration*. The other is like
unto it, and that is,

II. The case of *Presumption*. Altho
Inconsideration with the *Philistines*,
cutteth the Hair wherein the strength
of *Faith* lyeth; this will not serve al-
ways; in time it will grow again, and
make its fresh assaults on us. Tho
Men may for a while, by casual or
contrived diversions, have these things
out of their thoughts, they cannot
so utterly rid their Consciences of its
company, but that some time or other
it meeteth them, as the Angel did
Balaam, with a naked Sword in its
Hand, so dreadful, that it maketh
the most Brutish sort of Sinners, for
the present, to start and boggle in
their ways; and yet, for all this oft-
times they will not go back again.

No, when they dare not run full-
butt against it, then they find out a
trick cunningly to slip by it. They
suppose the things to be true, but
then they promise themselves that
they

they will be wise. They resolve they will repent before they dye, and then they assure themselves the threatening will not take place.

Behind this Sconce they stand secure, against the most dreadful Artillery of Heaven that is discharged at them; having once imbibed this Opiat Principle, like those *Indian Kings*, mentioned by * *Philostratus*, when
 * *Vita A. pollonii*, l. 3. c. 1. they had drunk out of their Enchanted Cup, they conceive themselves Invulnerable.

That Servant who had not quite lost all fear of his Lord, but believed he would call him to a reckoning; when once he said in his Heart, that
 (a) *Mat.* 24. 48. he (a) *delayed his coming*, it would be a great while first: At the present maketh bold to do any thing, *Smitteth his fellow-servants, and eateth and drinketh with the drunken.*

It is a very *Atheistical Age* we live in, but yet I am very far from thinking all the loose ones in it to be *Atheists*; most of them, I perswade my self, believe there is a God, and that he will by no means acquit the guilty; but with them in the Prophet, who
Ezek. 12. 27. said, *The Vision is for many days to come;*

come; they hope hereafter will be time enough to be reconciled to him; and with this *Salvo* it is they sin so unconcernedly, and their *faith* fitterh idle all the day long without works.

God grant it do not so with any of us, while the Night cometh, that long and dismal Night when no Man can Work!

To prevent this mighty Evil know assuredly, that as long as it is so with any of us, our state is as dangerous: I might add more, than if we had no *faith* at all.

This is the thing here asserted, the great Truth in the Text now to be discoursed of concerning *faith*, that as long as it is *without works*, it is unacceptable to God, it is unprofitable unto Men; *it is dead. For as the body without the spirit is dead, so faith without works is dead also.*

There is no such plenty of Faith on the Earth now, as to bring down the price of it; but rare as it is, 'tis possible to over-rate it. And so we should most unreasonably to think it is all that God requireth of us under the Gospel. This is to represent the Christian Religion more absurd than any.

any. None so Prodigal, as to engage its rewards to as many as are of it, meerly for believing some of its Articles, except they are likewise observant of its Precepts ; but this were to make the Commandments of God of no obligation , to as many as shall but confidently rely upon his Promises.

If it be so disingenuous an abuse of the kindness of Men, to misconstrue their words spoke in our favour, and put such an extravagant sense on them, as they never intended, what would it be to deal so with the words of God ? Instead of blessing his Name for so gracious a Promise, that for the Merits of his Son he will accept of the sincere (tho imperfect) Repentance and Obedience of every one who by Faith layeth hold on him ; to pretend, that laying hold of Christ by Faith is all that he requireth to the Justification of a Sinner.

God forbid , but that we should give unto Faith the things that are Faith's, that we may, and yet not own all those indiscreet and dangerous Hyperboles, that some in their heats have magnified it with ; this
were

were to take away from Works, the things that are works. Now look upon *faith* as separate from these, and as great and necessary a grace as it is, there is nothing in it which may not be found in a reprobate and cast-away

There are but three things that can properly be reckoned up belonging to it. *Knowledge, Assent, and Affiance.*

As to *Knowledge* there is none can make any doubt of that, have all the worksof iniquity no Knowledge? have they not known? have they not heard? yea verily, that Servant who did it not, yet knew his Masters Will as well as any of them.

As for *Assent*, the Devils go beyond us all in it, they give it without any mixture of doubting. It filleth them constantly with tormenting fears, they *believe and tremble.*

And for *Affiance*, except there were more ground for it, alas! there is but too much of it among the most sottish of the people. The *foolish Virgins* tho they had *no oyl in their Lamps*, were as confident, slept as soundly as the *wise.*

E

These

These things with their due concomitants are glorifications of God, and their praise is in the Gospel: But alone by themselves, like the unfruitful light of the Sun in Winter, or the deceptions of a flattering dream, they are meer entertainment for imagination, they bring nothing to perfection. That faith which is compounded of all these ingredients, if it be not accompanied with a holy life, the Apostle here compareth to a dead body whose spirit is departed from it.

And there are two things wherein it much resembleth it.

1. First as the dead *body without the Spirit is imperfect*, wanting its best and noblest part, so is *faith without works*, wanting that which dignifyeth and compleateth it: without these, it appeareth by the view we just now have taken of the parts of it, it is in the sight of God of no price.

This some have not without probability conceived to be one of the chief of those things, which St. Peter pointeth at in his brother Paul's Epistles, *so hard to be understood, which they that were unlearned and unstable, wrested to their own destruction*, his doctrine concerning

concerning *faith*, because of his attributing such blessed effects to it (tho he meant it only of such a *faith as worketh by love*, as he expresseth himself to the *Galathians*, Chap 5. 6. telling the *Corinthians*, 1. Epist. 13. 2. that he that hath *all faith*, *faith of any denomination, and hath not charity is nothing*) yet there were a sort of men who took occasion from thence to teach, that all he intended was only an inward and strong perswasion, of the vertue and efficacy of Christ's merits and satisfaction; and if people but so believed, it was enough; not much matter how they lived.

Several of the Ancients, and among them *St. Augustine*, hath affirmed, that the first Epistle of *St. John*, the second of *St. Peter*, the Epistle of *St. Jude*, and this of *St. James*, all insisting so peculiarly upon the necessity of obedience, and keeping the Commandments of God, were written chiefly for the confutation of that pernicious tenent.

All who carefully, and without prejudice read the *Scriptures*, will easily see, that these make *repentance* and *newness of life*, as much a condition of

our pardon and salvation, as *saith* it self. So that when these are attributed so eminently and peculiarly unto *faith*, we are not to understand it of this *Grace* singly: but of the mother with her daughters, *her*, with her whole family of evangelical duties. Thus St Paul (who is most appealed to in this case) expoundeth himself, *Rom. 10. 16. they have not all obeyed the Gospel, for Esaias saith who hath believed our report.* Where obeying the Gospel in the former part of the Verse, he calleth *believing* in the latter: accordingly he chargeth all that should preach it to the end of the World, *Titus 3. 8. to teach and affirm constantly that they that believe in God, should be careful to maintain good works.* Shewing that our *believing* is so far from exempting us from them, that 'tis a peculiar obligation to abound in them.

Gen. 12. As when Abraham telleth Sarah that she was *a fair woman to look upon*, he meaneth as she then was, with her soul remaining in her: when that was departed, she was so ghastly a spectacle, he ordered her to be *buried out of his sight*: So doth the Apostle, when he speaketh of this Grace so highly, he meaneth

meaneth it as *enlivened by inherent holiness*, otherwise, when it is without that, it is a *dead body without its spirit*, aptly here compared to it, because of its *imperfection*.

2. There is another account may be rendered of it too, why it is resembled to a *dead body without its spirit*, and that is because of its *uselesness*.

These *bodies of ours* so wonderfully made, when once they cease to be animated, what are they good for? They have mouths, but they speak not; eyes have they, but they see not; they have ears but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but walk not; neither speak they through their throats. And it is no better with *faith* it self, when unaccompanied with a religious life. It is altogether as insignificant to any saving purposes.

We find God in mercy making abatements for matters of *faith*, where the person leadeth a pious and good life. *Cornelius* had not any explicit knowledge of Christ at all, yet being a *devout man and one that feared God*, he is assured by an Angel that his

Acts 10. prayers and his alms were come up for a memorial before him. But where there is not a pious and good life, God hath no regard to the most orthodox and relying faith. Our Saviour telleth us plainly, that it is not the calling him, Lord, Lord, shall give us entrance into *Mat. 7. 21.* Heaven, but the doing the will of our Father which is in heaven.

They who run down this as legal preaching, and as the more evangelical way, spend themselves in exhorting their hearers to get Christ, to lean on Christ, to cast themselves on Christ, one would almost think had discovered some other Christ, than him the Gospel speaketh of. His doctrine was of a different form and tendency: In the first Sermon that he preached, he cautiously informeth the people of this, that he came not to destroy the law but to *Mat. 5. 17.* fulfill it. To cancel any part of our duty toward God or man, but to advance it to a higher degree of perfection. It were to be wished therefore, that they who so much affect, would take care to explain, expressions of such indefinite and ambiguous signification, lest their followers should mistake their better meaning, and instead of

of being built up in their *most holy faith*, receive the *Grace of God in vain*, and cause *the way of truth to be evil spoken of*.

Let not any think to shelter loose and dangerous notions in this kind, under the authority of the *reformed Churches*. Tho' these have been much scandalized by the *Romanists* upon this account; as licentious in their tenents, and despisers of *good works* (because they exclude them from *justification*, attributing that to *faith only*) it is very causelessly; for when they speak of *justifying faith*, they do it in such a way, as sheweth them very innocent and free from the charge: and that in truth it is the manner of their speaking, rather than the thing they speak, that giveth offence to them. For when they describe this sort of faith, they put in more than is properly *faith* to appretiate it. For when they say *we are justified by faith only*, observe what they will have this *justifying faith* to be. Because it is best known to, and may have the greatest sway with, those among us, who have most need to be disabused in this matter, I shall only mention the

Cap. 14.

Assembly of Divines, whose words in their confession of faith, are these. By this faith, a Christian believeth to be true, whatsoever is revealed in the word, for the Authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatnings, and embracing the promises of God, for this life and that which is to come. They suppose these effects so inseparable from true faith, that when it is proved, not only that considered in its own nature, it may be, but that often it hath been without them: it is still replied, it is not such a faith which they mean, and call justifying.

The foreign Divines, whom these followed have spoken so much to this purpose, some making this habit to be

in the will, (a) others to contain in it hope and charity; (b) that, that moderate and very judicious writer Ind. le Blanc after an exact and impartial stating the Question about our justification by faith, and summoning up what the most considerable on both sides grant and deny, concludeth, that tho the doctrine of the Romish Church

(a) Chamier
Panstratia
tom. 3. l.
12. c. 4
(b) Zegerus
in præfat. ad
annotat. ad
epist. Pauli.

Church in some other points is such, as is not so consistent with the truth which here they have been by their adversaries compelled to own: Tho some writers of the reformation have let fall many things which seem contradictory, and have need of a very kind interpretation to reconcile them; tho on both sides they charge one another so highly, as if they struck at the very foundation of Christianity; yet would they have but the patience to consider what one another say, this controversie between us and the Papists would appear not much more, after all, than a strife of words.

*Vide Le
blanc The-
ses Theol.
Quomodo
fides iustifi-
cet Sect. 59.*

Upon this account such as have spoken most favourably of a death-bed repentance, have justly affirmed it so extreamly dangerous to rely on, not only because there are so many several ways of mens going out of the World, some of which deprive, of time, others of faculties: but because it beareth so little and so suspicious fruit.

Not but that where such repentance is sincere and cordial, he who foreseeth all future contingencies and the effects of things in their causes, may,

may, in this sense, call the things that are not as if they were, and graciously accept according to that which a man hath, and not according to that which he hath not : But yet it must be said, that throughout all the Bible we have not a promise, that God will accept the most godly death for a wicked life, good wishes for good works.

No body therefore need have been so angry with St. James, as to deny the truth and authority of his Epistle upon this score, as if the contents of it were contradictory to the tenour of other Scriptures; those passages which have made any thing so, as

Rom. 4. 5. *to him that worketh not, but believeth in him that justifyeth the ungodly; I desire to be found in him not having*

Phil. 3. 9. *mine own righteousness which is after the Law, but that which is through the Faith of God, and the like; are to be understood, chiefly of the works of the ceremonial law, which the Jews so tenaciously adhered to; as is evident by the whole Epistle to the Galatians: partly of the works of the moral law, which the Gentiles performed by the power of Nature, as appeareth*

by the two first chapters to the *Romans*; but if we speak of the works of the *evangelical law* which proceed from faith, and assistance of the spirit: If we turn over the whole new Testament we shall be so far from finding any thing in derogation or diminution of them, that it will appear they are the great design of our religion; so the Apostle telleth the *Ephesians*, we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Tho there is not such merit in them, that we shall be saved for them, yet there is such necessity of them, that we shall not be saved without them. No believing without obedience will avail us; for as the body without the spirit is dead, so faith without works is dead also. Ephes. 2.
10.

This being so very clear, giveth cause enough to spend more than the remainder of the time in lamentation, in sad lamentation for the dead, I mean for the faith of Christians, whose want of works doth so plainly manifest it hath too generally given up the ghost. Instead of making it the guide and rule of our lives, we use it

as a name of faction and distinction ;
 wrangling and clamouring , as the
 1 Kings 9 Harlots did before Solomon about the
 child ; one saying the *faith* is *mine*, the
 other , nay , but it is *mine* ; only
 with this woful difference ; theirs
 was about a *living child*, ours (God
 knoweth !) about a *dead one*. What
 can we think else, when we see it on
 all hands to be so very void of works?

This is sad in any that call them-
 selves *Christians*, but we have the least
 to excuse our selves, of any, by how
 much our *faith* is the sounder, by so
 much is our sin the greater. For ,
 however we may flatter our selves ,
 it will be more tolerable in the day
 of account for such as have been seri-
 ous even in a trifling religion, than
 for such have been trifling in such a
 serious one. The *Kingdom of God* is

Rom. 13:17 *not meat and drink, but righteousness
 and peace and joy in the Holy Ghost.*


It is a duty indeed, and a commen-
 dable one to contend earnestly for the
 Jude 3: *faith once delivered to the Saints*, but
 what will it be but a reproach to us,
 if all our zeal be only for the profes-
 sion of it and we have none, for
 those fruits of it, as are most becoming
 Saints.

Saints. Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap.

Trust ye not then in lying words, saying the Temple of the Lord, the Temple of the Lord. The Protestant Religion, the Protestant Religion. It will be but odious to God, and fulsom to Men, if it be not adorned with an answerable conversation.

Who then is a wise man among you, James 3. and endued with knowledge, let him shew^{13.} out of a good conversation his works with meetness of wisdom: that so our profession and our practices may meet together, our faith and our works kiss each other, and glory may dwell in our land.

A SER-



A
S E R M O N

Preached on

P R O V. 19. 2.

*That the Soul be without Knowledge ,
it is not good.*

OF so great Advantage is a careful and proper Education, that some have questioned whether they had not as great an obligation to them that bred them, as to them that begot them. And were it not that it is the prudence and the kindness of Parents that doth provide and in some measure recompence these too, it could be no question at all. For if that of the Philosopher be so true, that we are born only Animals, afterwards instituted Men, certainly we owe so much more to them that do this for us, as arriving to the excellency of our own species is a Prerogative

gative above being meer Creatures.

Upon such considerations several of the most extraordinary Persons of the World have bestowed such Honours and Favours upon them that were their Tutors and Governors, as if they had concluded it had been impossible to requite them. He that observeth

Iliad 9.

how *Homer* bringeth in *Achilles* making his Master *Phœnix* a sharer with him in all his Glories; that affection which *Dion* writes *Augustus* expressed

Dion.

Hist. l. 55. to *Mecænas* both in his Life and Death; that the Decree of the Senate for a publick Statue which *Ca-*

Hist. Au-
gust. Script.
p. 297. L.
Bat. 1661.

pitolinus saith *M. Antoninus* obtained for *Junius Rusticus*, may see how very highly excellent and worthy Men have still esteemed them who were the Guides of their first years for their Works sake. And though for want of just encouragement in most places now, such obnoxious Persons are in this employment, as maketh the very office it self reproachful and despised; yet of such benefit and concernment to mankind it is, that by the Imperial Laws it was provided that they who had taught Youth diligently for twenty years together, should

should among other priviledges be Cod. l. 10.
 numbred among them that were tit. 15:
carie dignitatis.

Religion doth not teach us to be
 less respectful to them, but more
 thankful to God for them. I account
 it therefore no vain-glorious *Capricio*,
 but becoming the Ingenuity and Pie-
 ty of the Assembly, to see so many
 considerable Persons this day in the
 Temple, blessing that Providence that
 placed their Child-hood in an emi-
 nent and accurate School of Learning.
 That you may be the more sensible
 of the Mercy, I have chosen to re-
 member you what an infelicity it is
 to be left in the *Chaos* of our Orig-
 inal Ignorance, as you have it here
 adjudged by *Solomon* in the Text,
That the Soul be without Knowledg, it
is not good.

In which words we shall take no-
 tice as observable of a Supposition
 and an Assertion.

That which is supposed is, that
 Men may be without those intellectu-
 al accomplishments that belong to,
 and adorn their beings, Their Souls
may be without Knowledg.

F

That

That which is asserted is, that it exposeth to manifold inconveniencies and mischiefs where it is so: this is that which according to the *Hebrew* way of speaking is here meiotically expressed by *It is not good*.

I begin with that which is here supposed, That Men may be without those intellectual Accomplishments that belong to, and adorn their beings; their Souls may be without Knowledge. It is true, Reason is put into the very definition of our Natures, and is potentially contained in it: so the Flowers and Fruits of the Earth lye latent in their several Seeds; yet as they, if either they fall into barren ground, or are committed to a negligent hand, will never appear and come forth: so is it here also. In two cases not altogether unlike to these, our Reason may be choaked and buried.

The First is when the Soul dwelleth in an unmeet Body. If there be an impotency or defect in this, according to the degree of the indisposition it will be hindred from attaining Knowledge: The Organs which it imployeth being as necessary, while it is in this state, to produce its operations

rations as the Soul it self: Both the Apprehension, that beautiful Gate that letteth all Knowledge in, and likewise the Memory, the Golden Key that when it is there locketh it up, depend absolutely upon the disposition of the Brain, and the Animal Spirits, for the performance of their several Offices. * According to the Figure, the Temperament, the pores of the Brain: according to the number, the activeness, the orderliness of the Spirits, are what we commonly call Mens Parts: it is from their different mechanism in these that they are quick or dull, slight or solid. And though defects here oftner than every one thinketh, are only accidental, meer Diseases, which Experience hath proved are curable by Art and Physick, yet must not this be granted so universally as to deny that sometimes, they are irremediable and providential. God that giveth to every one a Body as it pleaseth him, giveth such to some, as their Souls while they are in them cannot expeditely act with

* Vide will.
li. de Anis
ma brut. p.
2. c. 13.

It is not for the Clay to say to the Potter, why hast thou made me thus? for us with the Jews Malapertly to ask,

who hath sinned, he or his Parents, that this Man is born Blind? His Ways are unsearchable, and his Paths past finding out. Whether it be that He, who where he giveth little will also require little; doth it for the lessening their accounts; or whether it be that He who hath made others to differ, doth it to excite their thankfulness; or whether it be that He who may do what he will with his own, doth it for the exercise of his absolute Prerogative; where-ever he seeth it good that a Soul should by this means be without Knowledge, it becometh us humbly to adore, not sawcily to cavil at it. But this is a case which we rarely and seldom meet with.

*Differ. 2e
Methodo.*

2. The Common One wherein the Soul is without Knowledge, is, when it hath wanted fit instruction. Beasts are perfected by Nature, but Man by Art. The witty *Des-Cartes* maketh this an argument to prove all Souls in themselves to be equal, that every one stomacketh so much that another should call him Fool; a sign, saith he, that wherein soever they fall short of others attainments, it is not so much from want of inward endowments

endowments as of discreet and suitable cultivation. It is granted that where this is, it will not have the same success in all. Such things as but now I mentioned will cause that in some to bring forth but Thirty, which in others would bring forth Sixty, and in others, a Hundred fold; yet so much it would have in every one, that there is no Knowledge necessary for their well-being, which all but them we call stark Idiots, by timely and prudent pains might not be brought to.

And yet there is some truth in *Pliny's* fanciful complaint, that Man is exposed to the World in a more forlorn and destitute Condition than any of the other Creatures: *The Fishes of the Sea have Scales or Shells*; *Plin. nat. Hist. l. 7. Prosm.* *The Birds of the Air have Wings or Feathers*; *The Beasts of the Field have Hair or Fleeces*; these can go, or swim, or feed themselves, do what is sufficient for their present Subsistence; but we (as he very melancholily rhetoriciseth) are naked, impotent, and shiftless. It is plain at first they as far exceed us actually, as we do them virtually.

It was the good pleasure of him that made us, to give us only Faculties and Capacities, and so commit us to Management and Industry ; which if we should altogether fail of, there is nothing in the World would be so hideously miserable. We are capable of going upright, but if not looked after, our upper parts being so much heavier than our lower, there is nothing more probable that that we should go on all four. We are capable of speaking divers Languages; but if left to our selves (as appeareth by them that are born Deaf, who are always Dumb) we should send forth none but confused and inarticulate noises. We are capable of admirable Arts and Sciences; but if we had no teaching, as *we are born* (in *Job's* phrase) *like the wild Asses Colt*, so we should continue too, as illiterate and almost as stupid. It is not with the eye of the Mind as it is with that of the Body, which is perfected in the Womb, and seeth necessarily : no, it must be opened and anointed, cleared and strengthened with Skill and Care, or it will be of little or no use to us. And yet though it be

so evident that all our Knowledge is acquired, and not to be had without strict and diligent institution, Men do not generally set that value upon it, as to provide it any otherwise than by the by: for them that are most dear to them, their great care is that they may be rich enough, they think any little thing will make them wise enough; and so for want of those improvements that they might have, such numbers of all degrees and conditions of Men are ignorant and imperfect, superficial and without Knowledge.

Having thus accounted for the *Supposition*, whence it cometh to pass, *that the Souls of Men may be without Knowledge*; We should now proceed to the *Affertion*, and shew you how ill it is, the lamentable consequences of it when it is so.

But to enable us to make the better estimate of these, it will be requisite in the first place to enquire, *what that Knowledge is which is here commended to us, and which the Soul of Man should be imbued with?*

If we would speak properly of it, we must as *Menedemus* doth of *Virtue*;

Plutarch
 παρ' αὐ-
 τὸν αὖ-
 δεῖτο
 παύσ-
 πρὸς τὸν
 τὸν ὅτι,
 &c.

tue ; αὖ μίας ἕτης ἢ πολλῶς χρημένης ὀνύμασιν,
 as but one entire thing : only as the
 Sea taketh several names from those
 several Shores it washeth on, so doth
 this from the several Objects about
 which it is exercised. Now these are
 all reducible to one of these two
 heads, either they are spiritual things
 or temporal : and both of them (no
 doubt) are here intended ; both those
 things that concern the Interests of this
 Life, and those that concern our wel-
 fare in the other ; Neither of them
 is to be neglected.

First, let me say something in com-
 mendation of that *Knowledge* that rea-
 cheth no further than *temporal* and *ci-
 vil* things : in so doing I shall not
 wander from my Text at all. For
 when *Solomon* speaketh of *Knowledge*,
 it would be as impertinent always to
 interpret it of *Spiritual Knowledge*, as
 they are who, when he speaketh of
Wisdom, are still expounding it of
Christ. I will not therefore so far
 magnifie my own Office, as to over-
 look all that is heterogeneous to
 that : No, as *there is one glory of the
 Sun*, so *there is another glory of the
 Moon*. He that any way benefits the
 world

world glorifieth God. And therefore such kind of Knowledge, as it hath its uses among Men, so it hath its praises in the Scriptures. *Jubal's* Knowledge in *Musick*, and *Tubal-cain's* in working *Brass and Iron*, are recorded for their immortal Honour, *Gen. 4. 21.* *Bezaleel's* Knowledge in embroidering Gold and Silver is called *a Gift of the Spirit of God*, *Ex. 31. 3.* *David's* Captains Knowledge in Military Affairs obtain them the report of *Worthies*, *2 Sam. 23. 8.* *Solomon's* Knowledge in the Nature of Plants and Herbs is related as an excellency to all Generations, *1 Kings 4. 33.* Innumerable are the Arts that tend to the preservation of the Lives, Health, Peace, Plenty, Safety, Comfort of Mankind, and he that hath Knowledge but in the meanest of these, if we would judge righteous judgment, is to be prized as much above the richest and greatest of those unprofitable Lumps, that know only how to Waste and Riot, to hang on their Clothes and mispend their time, as a Bee above a Butterfly.

It is the Observation of *Sr. Francis Bacon*, that whereas Founders of *Advancement of Learning*, l. 1. States, c. 7.

States, Law-givers, Deliverers of their Country, such as *Theseus*, *Minos*, *Romulus*, and such like, were honoured with the Titles of *Heroes* only; the Inventors and Authors of new Arts, such as furnished Man's Life with new Commodities, such as *Ceres*, *Bacchus*, *Mercury* and others, not by any formal Decree or Act of Senate, but freely by the general Assent of Men, were consecrated and related among their great and intire Gods. It is confessed there is great difference to be put between the first Inventors of Arts, and them that in after-ages exercise them; but if the other were so extravagantly honoured, considering how oddly and untowardly we should live without them, these surely should not so superciliously (as they often are) be oppressed or vilified.

I am not such a *Mahometan* as to believe that every Man upon pain of Damnation is obliged to learn some manual Trade or other, it is sufficient that there be a competent number of such; He that hath no manner of Knowledge in any of them, may in other ways be as much or more beneficial to his Generation: but this
I say,

I say, that though it is not a Rule for men to proceed by, yet that God who made all Men of one blood, will one day judge him, who hath no way qualified himself to be serviceable to others, very unworthy to have been served and drudged for by others. This is one kind of Knowledge to be sought, such as is good and profitable unto men as to the Interests of this present Life.

There is another of a higher Nature, *The Knowledge of those things that relate to our Everlasting Happiness*. He that hath not this, however otherwise qualified, is blind on his best side, and seeth with only his left Eye. Other Knowledge it is sufficient that mankind have it collectively among them; there another's skill may be bought with Money, and be as serviceable to us, as if it were inherent in us; but *this Knowledge* I am now speaking of, like health, we cannot be profited by it, except we have it of our own, every one must have it personally.

Mistake me not; when I speak of *Knowledge in things Spiritual*, I mean not that Science falsely so called, whose whole

whole is only a superficial smattering in doubtful disputations, a pragmatical knack in talking of those questions that gender strife : this the Apostle biddeth us avoid and take heed of, *1 Tim. 6. 20.* No nor yet a subtilty in thorny Controversy, an ability in the intricate Mysteries of Religion : this is not every ones province : even those plain heads, that can neither toyl nor spin an argument, may be as richly arrayed in the Knowledge I am pressing, as *Solomon* in all the Glory of his Wisdom. I mean no more than a wholesom sense of what God the Lord requireth of us as we are his Creatures, a true discerning between *good* and *evil* in the severall circumstances of our Lives ; and this is necessary for every one. What will People be ? what will they prove without it ? they can be neither Magistrates nor Subjects, Husbands nor Wives, Parents nor Children, Masters nor Servants, Traders nor Neighbours, such as they ought, without its guidance.

Of the things that might be spoken of it, I shall mention but this one, That it is not for us to conceive, how a
Soul

Soul can be converted that hath it not; there being no other way to prevail with the Will but only by the Mediation of the Understanding. We are not to doubt, but that the Spirit of God being Omnipotent can work Grace in any; but then it must be remembred, he doth not work as natural agents always according to the utmost of his power, but as the Apostle phraseth it, *after the Counsel of his own Will*. And as Christ infused not life into Stones or Trees, but into Bodies organized for a fit Habitation for the humane Soul: so neither doth he ordinarily bestow Supernatural Grace upon every one that hath a reasonable Soul, but on such whose Judgments being seasoned with divine Things are passively prepared for it. Others may have their sensitive affections accidentally fired by vehement and loud harangues, but what do these blazes signify, that quickly go out again for want of Fuel, and can last no longer than a Building that hath a false Foundation? of such concernment is it by reason of use to have our senses exercised to discern in these matters.

And

And this shall suffice to have been spoken to both those sorts of Knowledge the Soul of Man should be instructed in. They are, you see, like the two Pillars in *Solomon's Temple*, that upheld the Fabrick. *Spiritual Knowledge* that is like the *Jachin* on the right hand, God's establishment : *Civil Knowledge* that is like the *Booz* on the left, our own strength. I now go on to shew you the manifold inconveniences and mischiefs that it doth expose to when the Soul is without them : and so make out

The Assertion, the other general of the Text, That *it is not good* that the Soul should be without Knowledge. It is not in favour of it, that it is worded here so mildly ; the coolness of the expression is used with rhetorical Art the more to provoke our imagination. In saying *it is not good*, he insinuateth to us it is a dangerous and deplorable case to have it so. * The elegant Moralist, in his discourse whether the Diseases of the Body or the Soul are more greivous, strongly concludeth for the latter of these : and then if it be so hard to set out the great calamity of blindness,

* Plutarch
πότερον
τὰ τῆς
ψυχῆς
ἢ τὰ τοῦ
σώματος
πᾶσι δι
χρήσινα.

ness, the unhappiness of them that have no sight : how much more difficult will it be to shew you the sad estate of those whose Understandings are darkened, the Eyes of whose inward man are out ? And yet that you may in some measure be sensible of it, we will consider it under these two Heads.

First as to the *Persons themselves* ; and then,

As to the *publick where they are.*

First let us look upon such in themselves as to their *own persons* : and so the evil of it doth appear both

In the Sin, and

In the Misery it doth expose them to.

First, *in the Sin.* All kinds of this are so dangerous and unbeseeming , so menaced by God, and so reproachful to us ; that one who was no Christian, *Plotinus* could affirm *ἡ δὲ δόξα πρὸς τὴν κακίαν*, it is from false opinions that Men are so fond of their Vices ; had they but right apprehensions , their lusts would not look tempting. Who is the Proud Man ? who is the Hasty ? who is the Drunkard ? who is the Glutton ? who is the Covetous ?
who

*Ennead. 1.
l. 1. c. 9.*

who is the Voluptuous ? who is the Prodigal ? who is the Adulterer ? *Solomon* telleth us all along it is the *simple*, and he that lacketh *Wisdom*, the *Fool*, and he that hath no *Understanding*. They that are not such will not allow themselves in any such ways, though never so agreeable to their inclinations.

Cyropid. l. 1. *Xenophon* gives this great commendation of the *Persians*, that whereas other Nations content themselves to forbid crimes by Laws, to command Men that they should not Kill, Steal, &c. these *περσικῶν ἐπιμελουμένων τῶν ὀργάνων τοῖς τοῖς ἐσθλὰς οἱ πολῖται*, These (saith he) take care to prevent their ever doing them, so to inform and principle their minds of the odiousness and unreasonableness of such things, that of their own accords they may abhor them. Much of this is very practicable : for though Reason doth not always wholly Master our appetites, it never faileth to reprehend and check them. But if the plague be in the Head, he is utterly unclean : if this be neglected and unmanured, Men have nothing you can call by the name of *Conscience*, they will have no remorse for their miscarriages,

miscarriages, but brutishly and desperately rush on any thing, as the Horse rusheth headlong into the Battle.

And though this is so very bad, yet even this is not the worst of it; where they are without Knowledge, they will be apt not only to commit, but also to consecrate their Wickedness; to do such things, but it may be be very proud of them. Camælion-like, being of the same colour with what they touch, according to the company they fall into they may have the misfortune of misnaming their actions, and calling Evil Good, valuing themselves for their very abominations. So some have run into *Rebellion, which is as the sin of Witchcraft*, and comforted themselves, they were *helping the Lord against the mighty*: departed into *Schism*, which is a *Work of the Flesh*, and been wheedled to believe it was the *Communion of Saints*: been guilty of *Sacriledg*, which is a *robbing of God*, and thought so verily it was *Gospel-reformation*, as to fancy themselves the Elect, the Saints the peculiar People of Christ for it: I speak not this to make contemptu-

ous reflections, but to point out to you the Fruits of being without Knowledge as to Sin. Which was the first thing.

After the same manner it is, if we speak of *Misery*. It was a notable answer that *Socrates* gave to *Gorgias* asking him whether he did not reckon on the King of *Persia* a very happy Man? ἐκ δὶ δα πῶς παιδείας ἔχει, I can tell (saith he) what measure of Knowledge he hath: supposing that without this, let his circumstances be what they could, he would be Wretched. We are told, Eccl. 7. 11.

Plutarch

ἐπὶ πρῶτῳ

δ' αὖ ἀγῶ.

γῆς.

Eccl. 7. 11. *Wisdom is good with an Inheritance.*

Then indeed it is best when these two meet, but if they must be parted (as too oft they are) he that hath Wisdom will much better live without an Inheritance, than he that hath the fairest Inheritance can without Wisdom. Wisdom will supply the want of an Inheritance; helping always to a sufficiency, † it may be if they apply themselves to it to an abundance: but what Inheritance can supply the want of Wisdom? the Merchandize thereof is greater than the Merchandize of Silver can purchase, and the gain

† Vide

Plin. nat.

Hist. l. 18.

c. 28.

gain thereof than fine Gold can help to. Though Knowledge will defend from the evils of pinching Poverty, no Wealth can shield from the mischiefs of untutored Ignorance. Alas! it is so far from protecting Men from them, that it doth but involve them the deeper in them. That sore evil seen under the Sun, namely *Riches laid up for the owners thereof for their hurt*, is never seen so dismally verified, as when Riches are in such owners hands as these. Unhappy Creatures! what are they but the booty of bad Men, and the pity of good? Offences to others, and Snares to themselves? How do they spend their time? how do they appear in Company? how do they choose their Friends? how do they employ their Abundance? It is *Plutarch's* gloss upon that complement of *Alexander*, which he passed upon *Diogenes*, when he met him at *Corinth*, and embracing him told him, If he were not *Alexander*, of all Men he would choose to be *Diogenes*; that he should so much rather have wished himself *πρὸς ἡγ.* to be *Diogenes* because he was *Alexan-μόνα α.* der; *ὁ πρὸς τυχὴν μεγάλῃν ἔρματ' & μεγάλῃ τ' αἰδου-γυ.*

γυβερνῆται μεγάλης δειόμενον, because in such a condition he would have need of the greater Wisdom and Vertue to govern and behave himself. This is the Salt that seasoneth every state of Life and maketh it Savory. Wealth without Knowledg is a dangerous Temptation, and certain to be abused or wasted : Want without Knowledg is an unsupportable vexation, and can neither be born nor remedied : Power without Knowledg is a hated station, and will be either lost or lessened : Subjection without Knowledg is a brutish drudgery, and will be neither valued nor pitied : Honour without Knowledg is an empty Title, and will be either envied or slighted : Disgrace without Knowledge is an insulting Evil, that can neither be warded nor yet weathered ; so it is when the Soul is without Knowledg as to the Miseries that will ensue upon it.

These being the Fruits of it as to particular Persons, let us now view it as to the publick, and we shall find they are no whit better there ; whether we consider the *Prosperity* or the *Peace* of it.

First,

First, the *Prosperity*.

The Jesuit that writeth the story of ^{sawedo.} the late great Revolutions in *China*, ^{hist. China.} giveth this as the Reason of that vast Country being so quickly over-run by the *Tartars*, that their addicting themselves so much to Learning, had quite Effeminated and Unfitted them for Action. Such kind of Learning as theirs is reported to be (only fair Writing and Painting) may deserve so severe an Animadversion: but if we speak of such as best deserveth that Name, real and useful, manly and substantial Knowledg, it is a most scandalous Imputation; There is nothing so advantageous to a People. The most flourishing times *Rome* ever saw was from the Death of *Domitian* to the Reign of *Commodus*, under the succession of those six intervening Princes, when Arts and Sciences were at the height among them.

If a People make themselves considerable, it must be one of these two ways, either by *Trade* or *War*. Now these are indispensibly necessary for both. If we speak of Trade, what can be done in that without *Cosmography* to know other Countries, *Lan-*

guages to converse with Foreigners ,
Navigation to pass the Seas, *Arithme-
 tick* to state Accounts? &c. these are
 the things that promote that. When
Solomon reigned over *Israel*, whose
 Wisdom put his Subjects upon these,
1 Kings 10. 17. we read *he made Sil-
 ver to be in Jerusalem as Stones, and
 Cedars to be as Sycamore Trees in the
 Valley for abundance; he had Ships at
 Ezion Geber, and fetched Gold from O-
 phir.* And so it is in War too. As
 contrary as Arms seem to Letters,
 they cannot be managed successfully
 without them: it is not a fierce and
 brutish Courage is sufficient here, there
 must be Heads as well as Hearts and
 Hands in it. *Mathematicks* are requi-
 site for Fortifications, *History* to ac-
 quaint with Stratagems, *Tacticks* to
 martial their Forces, *Eloquence* to pre-
 vent or appease Mutinies. The great-
 est Captains the World ever had were
 Men so qualified. What *Julius Caesar*
 was appeareth by his Commentaries:
Alexander was bred by *Aristotle*: and
Xenophon's works gave him that cre-
 dit in after-times, as to be called the
Athenian Bee for them.

Nor

Nor doth it make against what I am affirming, that some Countries have, and do acquit themselves well enough in both these, that are not famous for speculations: for even they are trained up by rigid Use and Exercise in the Practicks, which is the end of the other. So a Man attain a Language, as to his occasions, what is matter whether it be by the rules of Grammar, or by conversation with them that speak it? That which I insist upon is this, that in all places, where such Knowledg is not regarded, they abandon the properest Instruments and Means of making themselves Rich and Great, renowned and feared, and must truckle to their more ingenious Neighbours: So ill is it for the publick, that Souls should be without Knowledg, as to their *Prosperity*.

2. There is another mischief from it yet greater than this, and that is in reference to the *Peace* of it. Not only the Profit of a Nation, but their Quiet doth much depend upon it. We read Geese once did save the Capitol; but for that once they saved it, hundreds and hundreds of

times they have destroyed it. Who are the Tools the Turbulent and the Factious, the discontented and the Ambitious work with? are they not the Ignorant? while Understanding and Knowing, Sober and Discerning Persons see through them, 'tis odds but these admire them: they are taken with any Pretences, possessed with any Jealousies, stumble at any Straws, catch at any Shadows: and as the Man in the Gospel that was born Blind, before he was perfectly cured and did but glimmer, *saw Men as Trees walking*: so do these look upon reasonable things as senseless, and again upon the most senseless things as very reasonable. Although *Aboloms* designs were selfish and Traiterous, there were people that went after him in the *simplicity of their Hearts*, 2 Sam. 15. 11. Though *Theudas* was no better than a Confident Rebel, yet a number of Men joyned themselves to him, *Acts* 5. 36. Such Disturbances and Combustions often spring, where there is want of *Knowledge* in Civil things.

But these are not to be spoken of, if compared with those that have ensued

fued upon it when it hath been in things Sacred. O the Flames! the Confusions! the Tragedies it hath caused then! This the Seditious, and they that are given to change, know so well, that they seldom, if ever, fail to have recourse to it. A thing so well understood by elder times, that since Christianity the Canons of most Churches, as well as our own, have charged the Authorizing and Licensing of all who taught Schools, and had the instilling of first principles of Religion into Youth, upon the Bishops. They suffered not any one to take this Employment that had a mind to it, but such as upon Tryal appeared fit to be trusted with it, considering of what concernment it is to the Publick, to prevent their being Abused and Poysoned here: If they are, there is nothing so wild and desperate they may not be put upon. This hath been evidenced so oft among *Christians*, that the *Turks*, ^{Knotes} have observed and learned it. It was ^{Hist.} *Burgluzes* Counsel to *Bedredin*, ^{Turk.} puz- ^{Mab. 1.} zled and at a loss to raise a War against *Mahomet* the first, to broach a new Sect among the People: and
it

The Third Sermon.

it took so well (they themselves and other of their Creatures, with wonderful Gravity turning Preachers) that of their *Profelytes* they formed such a Force, as met those Forces that were sent out under *Amurath* against them, and fought very bloodily, though unfortunately.

But I need not enlarge upon this among *Englisb-men*, nor give them instances what Pageantries and Shews, uncouth Words and affected Names will do in Religion among Souls that are without Knowledge; and had rather use a Mantle to cover these things, than a Pencil to set them out with.

I shall conclude the whole that I have been saying, with a short Address to you who make this Days Solemnity.

I think my self happy (Brethren and Companions of my earliest years) that I am to speak this Day before you touching these things: especially because I know you to have had Advantages of being expert in all such kinds of Knowledge as may accomplish you: and Wisdom will be justified of her Children. So that I have

no

no more to do than to stir up your pure minds by way of remembrance; that you would improve it to proper purposes, Let your Light so shine before Men, that others may be convinced of the worth of it, by the use they see you make of it. Let it be a defence to you both against the Vices and Errors of the Age you live in, both against the Immoralities and Imprudencies, that the weak, and they that have not had your Advantages so often run into. *Let us not sleep, as do others; but let us watch and be sober: for they that sleep, sleep in the night; and they that be drunken, are drunken in the night.* The Poets say, that when the Gods and Goddesses were choosing the Trees they would have sacred to them, and that after *Apollo* had chose the Laurel, and *Venus* the Myrtle, *Pluto* the Cypress and *Hercules* the Poplar; when *Minerva* chose the Olive, *Jupiter* in transport imbraced his Daughter, and for that action called her *Wise*. Those Trees the other chose were for little but shew and fancy, but this bore Fruit fit both for Food and Physick. This is that denominateth Men truly knowing,

knowing, when they know those things which are material and really useful; to secure their Souls, to discharge their duties, to govern their Passions, to adorn their Stations, to support their Families, to serve their Generation. Imploy it so, whatsoever the measure that you have of it be.

Some make no use of their Knowledge any further than by their impertinent affected significations of it to affront themselves with it: be above the pitiful humour of contenting your selves with this. If it lie in you as Wind in the Hollow of a Bladder, only to puff you up; or as a tinkling Symbol in the Hand of a Child, only to make a sounding noise with; it will speak you only the more aggravated Fools, as being both the more inexcusable ones, and the more incurable. Others make an ill use of it. Have all the Workers of iniquity no Knowledge? It is too notorious that this may be abused as much as any of the rest of God's Blessings, it may be abused, as *Achitophel's*, to the fomenting of publick disturbances; as the *Pharisees*, to the disparaging of Christ's Doctrine;

as *Simon Magus's*, to the bewitching of the People with Sorceries ; as the Devil's, to the colouring the worst of Vices. But though it is a Fountain that if not cleansed and looked to may send forth such bitter waters, it is more natural to it to send forth sweet ones, such as may refresh both our Souls and Bodies, both our selves and others. Your Consciences bear you witness that this benefit you may reap by it : and therefore bless God for every degree of it : and that not slightly and cursorily in some empty formal words, but by some agreeable and worthy deeds.

Those which are most proper for me at this time to press you to, are such as may express your gratitude to the place of your Education, that flourishing happy *School* where the day first dawned and began to break in upon you. What our Saviour saith of the Mustard-Seed, (*It is the least of all Seeds, but when it is grown it is the greatest among Herbs, and becometh a Tree, so that the Birds of the Air lodge in the Branches thereof*) I may apply here, little and inconsiderable as Schools seem, they are of mighty consequence

consequence and importance. All the superstructure that is built afterwards still beareth a proportion to this Foundation, and the falling into unskilful Hands here, experience sheweth is e'ne as hard to be overcome and corrected afterwards, as an error in the first Concoction. Let me for this reason desire you to look to the Rock from whence you were hewen; you owe more to it than without some consideration you will be sensible of. By the Piety and Liberality of a worthy Churchman its Founder, Dr. *Colet* sometimes Dean of St. *Paul's*, it hath indeed a fair and honourable maintenance of its own: but though the condition of it be such as not to stand in any need of your Alms, yet there are some things wherein it is capable of your respects; there was a Library, furnished with the choicest Books of Philological Learning, burned by the late dreadful Fire, that is not yet recruited: there are several poor Children taught there (above the number that Foundation alloweth any thing in the University to) who with your encouragement may be one day Ornaments to the Nation. I might exhort
---Per

— Per spem crescentis Julii :

but you are Persons of so much Ingenuity that I know it would be but needless to provoke, and yet more needless than that to dictate to your Charity.

I end therefore with one Observation of *Quintilian*. In his Chapter whether Private or Publick Schools are best *fusiit.* 1. for Children to be brought up in; pre-^{C. 2.}fering Publick ones, among many other reasons he giveth this for one, the Acquaintance and Friendships which Youth of all degrees there gain and contract with one another, which leave such impressions as usually are not worn out with time, but last to Manhood and Maturest Age. *Non enim (saith he) est Sanctius Sacris iisdem quam studiis initiari.* I hope that this days Meeting will shew it so, wherein we are come to a Love-Feast, to renew and tie faster that knot of Kindness we had for one another so long ago. This I know not how better in my Station to encourage and promote than by expressing the Sentiments of my own mind to the Scholars of that School

School which beareth the Name and Memory of St. Paul, in the words of that Apostle, Phil. 1. 8, 9, 10. with which I shall dismiss you: *God is my record how greatly I long after you in the Bowels of Jesus Christ. And this I pray that your love may yet abound more and more in Knowledg, and in all Judgment, that ye may approve things that are excellent, and that ye may be sincere and without offence till the day of Christ.*

To him, with the Father, and the Holy Ghost, be ascribed by us, and the whole Church, The Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

A SER.

A
S E R M O N

Preached before the

Q U E E N,

A T

W H I T E - H A L L,

J U L Y 5. 1691.

I Epistle of S. *John* 3. 20.

*For if our heart condemn us, God is
greater than our heart, and knoweth
all things.*

ONE would be apt to think, that
we of our Profession should not
speak with so little effect as general-
ly we do, considering the Matter and
Substance of our Messages. We ex-
hort

hort you to nothing, but that which you your selves (as oft as you are serious) judge meet and necessary : reprove you for nothing, but that for which even your own ingenuity doth so too, and cannot but confess you are to blame for. The things are all so equal and ~~un~~reasonable, that not only the Modest and Vertuous, but the very Loosest and Wildest sort of People are not without regrets and reluctances in their violations of them.

What aileth thee O thou Sea, that thou flyest ! We see no affections or passions in any of the other Creatures but what have some foundation : It is not for nothing that the Hare runneth at the sight of the Dog, or the Lamb trembleth at the approach of the Wolf : so that if those horrors for evil actions, that are woven into our constitutions, should be in vain and without any ground ; it would have been an error and miscarriage in our very Creation : which, seeing we cannot in the least discover in any of the rest of the works of God, (but that *in wisdom he hath founded them all*) why should we suspect and mistrust it here ?

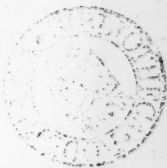
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We may much rather conclude, that he who hath given instincts to Birds, Beasts, Fishes, proper and useful for the preservation of themselves from mischief, hath placed Conscience in the immortal part of man for the same end: namely, to forewarn him of the things that tend to his eternal ruine.

Let no one then despise these involuntary throbbings and recoilings of his heart upon the irregularities of his conversation; they are not the products of a childish or artificial superstition, but the prognosticks of a real danger. How else should come such consternations in our minds, at things so agreeable to our inclinations? If our Spirits upon such occasions speak *not good things concerning us but evil*, it is but what they have *first received from the Lord*; if they accuse and cast us, whatsoever they *bind on earth is bound in heaven*: They are but the Eccho's of that sentence, which the Judge of all the world (whose Deputies they are) at that time doth pass on us: and therefore if these have ought against us, we may be assured he hath much more. This is

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the Doctrine our Apostle delivereth in the Text, *if our heart condemn us, God is greater than our heart and knoweth all things.*

In which words, here are two practical truths to be took notice of,

The *One* is *supposed*, and this is, that we cannot but disapprove of our selves, when we take to, and go on in, any sinful courses; *our own hearts forbear not to condemn us for them.*

The *Other* is *asserted*, and this is, that if our hearts do condemn us, so long as we abide in that state, we can expect nothing but to be condemned of God also. *He is greater than our hearts, and knoweth all things.*

That which I would first propound to your consideration is what is here *supposed*: That we cannot but disapprove of our selves, when we take to, and go on in, any sinful courses. *Our own hearts forbear not to condemn us for them.* I need not tell you that the word *heart* in Scripture is not ordinarily to be understood *literally* of that part of our *Body* called so, but *metaphorically*, of the powers of the *Soul*. In this sense, it is sometimes put for the *understanding*, so Rom. 1.21.
their

The Fourth Sermon.

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their foolish heart was darkened. Sometimes for the *will*, so Mat. 22. 37. *Thou shalt love the Lord thy God with all thy heart.* Sometimes for the *memory*, so Psalm: 119. 11. *Thy word I have hid in my heart.* Sometimes for the *Conscience*, so Eccles. 7. 22. *Thine own heart knoweth also that thou thy self hast cursed others.* And in this last acceptance you are to take it here that *our heart condemneth us*, that is in the Hebrew way of speaking, which St. John useth, and hath no precise, peculiar word for it, *our Consciences*. Not that you are to conceive of this as a distinct being of it self, subsisting separate from any of these faculties I have mentioned (that were as fantastick as to imagine death to be a person) but the operation and result of these in conjunction, about our moral actions. So it is, that when they are evil and unjustifiable, we cannot reflect on them without inquietude and dissatisfaction.

Among mankind some are *Fools*, and some are *Lunaticks*; by the same means and in the same measure, that a man may be without *Reason*, he may be without *Conscience* too: but

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when

when ever this is whole and sound, the other abideth so also. It is as natural to us as that is, being indeed, but the maxims and the use of it.

The whole element of Fire may as soon be quenched by the spitting of a Child ; or the Wind blow out the light of the Sun that ruleth the day ; as any violence or sophistry, as long as we are our selves, be able to extinguish it.

I grant it doth not constantly make the same noise in us. Sometimes it is as the alarum of a *Clock*, that goeth aloud, and waketh us with its warnings ; at other times, as the hand of the *Dyal*, that pointeth silently to the figure without striking : but either as one or t'other, here it is immovably fixed in every one of us, to record and judge our actions. The *high* as well as the *low*, the *gay* as well as the *melancholy*, the *bold* as well as the *timorous*, have its company. No *greatness* can daunt it, no *pleasures* can charm it, no *advantages* can bribe it, from performing its office.

This the daily experience of all ranks and degrees of people doth so manifestly prove, that I should not choose

choose any longer to insist on it; were it not for the clearing of these two things.

I. How our hearts can be said to condemn us when we do evil, when as such, as walk contrary one to another in things of mighty moment pertaining to God and to their duty, neither, have any regret for what they do, but both sides inward peace and quiet?

Secondly, How our hearts can be said to condemn us, when we do evil, when several that live in scandalous *vices and immoralities* are yet so far from any trouble of mind about it, they rather make a mock of it?

The first objection to be answered is, how our hearts can be said to condemn us when we do evil, when as such as walk contrary one to another, in things of mighty moment pertaining to God, and to their duty, neither have any regret for what they do, but both sides inward peace and quiet? This is notorious in matter of fact. What with some is Religion, with others is an Abomination; what with some is Devotion, with o-

thers is Superstition ; what with some is Duty, with others is absolutely unlawful; and yet each equally well persuaded, each equally well satisfied in their ways and actions. One of these be sure must be in the wrong, and yet their hearts as much assure and comfort them, as theirs that are not. So that in some cases, it seemeth, a man may do evil and yet his heart not condemn Him neither.

It is true, in such where it self is deceived and mistaken it doth not, How is it possible it should? Our hearts are not infallible : by art and education, by company and custom, they may be miserably abused and imposed upon. In Christendom, whole Kingdoms and Nations; in Kingdoms numerous Sects and Parties (let who will be in the right) are sad examples of it.

What shall we say then? Doth the heart neglect to do its part in such? No, even where it is thus, it doth its duty to the utmost of its ability. For tho it may err in judging of the evil, it faileth not to condemn us for what it apprehendeth to be evil, and flyeth in our faces if we attempt it.

In

In difficult and disputable cases, an upright heart may be out, as to which is the right and which wrong; but if the man, for any by ends, shall forsake that which it telleth him is the right, and espouse the wrong, it certainly reproacheth and tormenteth him for it.

Let none say, if this be all, seeing it may be out, as well as in, what need we so much regard it? For, if in this case we have honestly done what we can to inform it, then without scruple we may securely follow it.

For the reason but now suggested, *as* we are not hastily and implicitly to follow its verdict; so we may be accessory to our own delusion: but if we impartially and diligently weigh the ground of our perswasion; we do all that is in the power of discreet and good men. Then if our hearts should misguide us, we need not question, but that *he who knoweth whereof we are made* will mercifully forgive us. So that if after that, our hearts condemn us not, we *may have confidence towards God*. And let this suffice for the first Objection.

Object. 2.

Object. 2. The other is, how our hearts can be said to condemn us when we do evil; when as many who live in scandalous vices and immoralities, are so far from any disturbance of mind, they rather make a mock of it? We read of some whose *Consciences were scared with a hot Iron*: of others, who being *past feeling*, had given themselves over to *lucifousness*: and if we did not, we live in an age can show us such, who go on in ways of gross and palpable wickedness, with an uninterrupted sanguine security, and are not in trouble as other men.

2 Tim. 4. 2.
Eph. 4. 19.

It is not to be denied, but that too oft it is so; but the question is how such persons come to be so? Were they so always? No, it was time and long habit brought them to this, they did not presently arrive to it. *Solomon* describing the common Harlot, telleth us, *She eateth and wipeeth her mouth and saith I have done no wickedness*: Having used her self to that course of life, she was so lost to all sense of virtue and honour as to make nothing of it. But in what a different manner doth innocent *Thamer* resent but an immodest sollicitation?

tion? And whether shall I cause my shame to go!

It is nothing but custom and oft repetition, that lessen our apprehensions and abate our horrors for ill actions. Great sins of any kind, like the *Indian* smoke, tho by degrees people may so inure themselves to it they cannot forbear it, make every one sick at the first time of their taking it. O what struglings and aversions are there before! what commotions, and inquietudes afterwards! They who have got over these, and conquered them, cannot but acknowledg themselves have sometimes felt them. Yes, and before they go out of the world in all probability will again. Conscience, tho, like *Abigail*, it saith nothing less or more while the *wine is in the man*, while intoxicated with the strength and fulness of temptations; when it findeth him come to himself and sober, in retirement, in affliction, in danger, in sickness, then it will take the opportunity to tell him his own, and make him hear of it. It is a worm that never dieth; tho it be trod upon, at one time or other it will turn again, and gnaw the man

man that serveth it so. Our hearts are *physically* good, tho not *morally* : tho they delight in the sin, they cannot avoid being disturbed at it ; tho they contribute to it, yet so it is (witness all our experience) they condemn us for it.

This is the first thing we are here informed of, that we cannot but disapprove of our selves when we take to, and go on in any sinful course. Taking that therefore now for granted, let us proceed to consider the consequences of it. However at present it may be hector'd and outbrav'd, despis'd and made light of ; it concerneth us seriously to mind it. The thing doth not end here, there is another-guess-one than our hearts, that observeth and is displeas'd also, *God himself*, who confirmeth the Sentence and *condemneth* us too.

This is the truth that is here asserted in the other part of the Text which I am now to speak to, that they whose hearts do thus condemn them, in that state can expect nothing but to be condemn'd of God also, *He is greater than our hearts and Knoweth all things.*

It is not said by the Apostle Syllabically if our heart condemn us, God will condemn us too: but it is at least *Equivalently*; by an expression, in which instead of such affirmation, is elegantly couched the reason of it. *God is greater than our hearts and Knoweth all things.*

A judicious interpreter looketh upon the former words as a Rhetorical *apostrophe*. *If our heart condemn us!* a broken exclamation of astonishment at the dangerousness of such a condition, to be supplied with some such thoughts as these, *what is then like to become of us when God shall enter into judgment with us!* If we cannot answer our doings to our selves, how shall we be able to answer them before him! If our own Spirits frown on us and upbraid us, how shall we be able to look on him who is of purer eyes than to behold iniquity!

And tho neither the vulgar nor we have translated it, because in several Greek Manuscripts there is none of it, yet the common Copies before these later words put *τι* for: *For God is greater than our hearts, and knoweth all things.* And so they contain three arguments

arguments for a serious regard to the rebukes and convictions of our own Consciences, to make us sensible that if these be offended with us, God is so much more.

The first is taken from his *Being*, He is God.

The second from his *Power*, *He is greater than our hearts.*

The third from his *Omni*science, *He knoweth all things.*

The first Argument here hinted for it, is taken from his *Being*, He is God. God whose *Deputies* our hearts are, and whose mind they speak. These would not disturb or threaten us in the pursuit of any of our natural appetites, did not he commission them. So that I may say of their verdict, what the Evangelist doth of Caiaphas's, *this speak they not of themselves but prophesie.* It is not their own doings, but *the word is in our hearts as a burning fire shut up in our bones, and they are weary of forbearing.* Now who hath power enough to do this; to make our selves fall foul upon our selves, but God only?

I grant in some particular cases, other things may do it: an error, a disease

disease may sometimes be sufficient, and put the heart upon *condemning* when God doth *not*. We see it in some weak and melancholy persons, who in the bitterness of their souls, cry out that they are *castaways*, *past the day of Grace*, &c. whom (if they deal sincerely in the grounds of their complaint, and say all) we may well hope better things of. But this is rare and accidental, where it is universal there must be more than so in it. And so it is with men about things materially *moral*, it is not the case of here and there one, but of every one to be so affected. Parthians and Medes and Elamites, the dwellers in Mesopotamia and Judea and Cappadocia, &c. Jews and Gentiles, Christians and Heathens, Ancient and Modern, Civil and Barbarous, have all the same sentiments. Here the whole world is of one language, and do as much agree about what is *virtuous* and *vicious*, what is *good* and *evil*, as what is *clean* and *foul*, what is *sweet* and *bitter*. They shew the work of the Law written in their hearts, their Consciences also bearing witness, and their thoughts either *accusing* or *else excusing* them.

Now

Now who can write there in such manner upon all, but only he who hath created all? This is that which the *Jewish* Doctors mean by their *separate intelligence*, the ancient Schoolmen by their *Intellectus agens*, *Adam de Morisco* by *Elias's* Raven, when they speak of the *manifestation of the Law of Nature*: they are but so many affected obscure expressions to signify that it is from the *God of Heaven*. And if it be he, we may be sure he doth not use *lightness*, his word shall not be *yea and nay*; he will not say one thing to men in this world, and the contrary in that which is to come; but what he *condemneth* by our hearts here, he will *condemn* by himself there. So that if these condemn us, as long as we go on in these things, and do not reform, we have no reason to imagine that God will not deal with us in the same manner. That is the first argument intimated for the proof of it, taken from his *Being*, He is *God*. God who now setteth the heart on work, and teacheth it to do so.

The second Argument he useth for it, is taken from his *Power*, He is *greater than our hearts*. If we could
struggle

struggle so, as to bear, or break through the sharpest stings of these, yet his indignation will be heavier and more intolerable.

How light soever they may make of it, whose own are yet asleep, to be under but the positive *condemnation* of *Conscience*, is of it self a deplorable and very fearful circumstance. How comfortless and unhappy do we see this thing alone can make men, when it seizeth their *awakened* Souls, and thoroughly possesseth their imagination! How doth a dart strike through their liver, and a fire burn in their Bowels! How doth it drink up all their moisture, and make their faces gather paleness! How doth it break their restless bones, and sometimes quite overturn their Understandings! Racks are more tolerable, Death it self hath been often flown to, by them that were under it, as the more eligible.

I mention not these outrageous violences of Spirit, as things either *necessary* or *commendable* (as some would make them) in the *conversion* of a *Sinner*. Nor they proceed not from any such causes as should deserve it. *Ignorance*, or *Despair*, *Ignorance* of the nature of the Gospel Covenant, or

I

Despair

Despair of what it promiseth to the Sinner, when he repenteth, being the usual Wombs that bear them, and Paps that give them suck. All that I hint it for, is only to shew you what a *Hell* it is to be but under the *Condemnation* of our own hearts.

But let no man fancy (as some perversely have been broaching) that this is the *only Hell*. As terrible as this is, there is the same difference between it, and that which shall come after; as between the *sentence* pronounced against the *Malefactor*, which sometimes doth not so much as *change his Countenance*, and the *execution* that *taketh away his life*. When *Conscience* tormenteth men so, it is not by any proper *efficiency* of its own, by the exercise of any *natural power*: For it is but an *opinion or judgment* of our state as to eternity, that it is *dangerous and damnable*: When it hath represented this, it hath not more that it can do, But *God is greater*. What that only threatneth, he fulfilleth: What that only maketh us fear, he will make us feel. Now he being provoked by these very things our *hearts* are, we have great reason to be concerned if *they condemn us*, tho at present

present we suffer not any alteration by it: For if we go hence in that state, *God will condemn us too*: and then we shall not come off so, *He is greater than our hearts*. And that is the second Argument.

The last by which he goeth about to prove the importance of our hearts *condemning us*, is taken from Gods omniscience, *He Knoweth all things*. Our hearts know more ill of us, than all the world besides, but he much more than they. *None knoweth the things of a man save the spirit of man that is in him*, none knoweth so much of them as that doth, but yet there are abundance of things, that even that for want of minding or memory, knoweth but imperfectly and confusedly.

But there is not a word in our tongue but he knoweth it altogether, nor a thought in our heart, that he understandeth not afar off. He discovereth much sin by us we do not observe: he remembereth much sin by us we have forgotten: and so knoweth more cause for our condemnation than our hearts can possibly represent to us. And therefore if they know enough by us to

condemn us, we cannot but conclude God doth much more.

Our *hearts* in their evidence against us, in matter of fact we may be sure speak nothing but the truth; but they are not not able to speak the whole truth. *Who can understand his errors* and therefore if they out of their broken notes draw up such an indictment against us, as is sufficient eternally to undo and destroy us; how shall we be able to stand before him, to whom *all things are naked and bare*?

Our hearts may *acquit* us, and yet it is not impossible but God may *condemn* us. So St. Paul thought *I know nothing by my self* (saith he) *my own heart doth not accuse me, yet am I not hereby justified, I may be mistaken he that judgeth me* (that is ultimately and unerringly) *is the Lord*.

And if when our own hearts *acquit* us, it is not impossible but God may *condemn* us, surely if our hearts *condemn* us we have no pretence for the presumption that God will *acquit* us.

When a man is condemned by a Judge, who was his friend or near relation, every one will conclude the thing was plain, and he deserved it certainly.

certainly. Here the Judge is not only our friend but our very selves. We are very apt to think well of our selves, that we are *sincere, Penitents, Believers*; when it may be there is no reason for it: but if ever we think ill of our selves, that we are *hypocritical, prophane, atheistical*, we may conclude there is a great deal of reason for that; more always than appeareth to us, and all this is open to the Eye of God: Upon this account the Apostle here reckoneth there is so much danger of him, whose heart condemneth him, because that God is greater than our heart, and knoweth all things.

This is the sense of the words I have read to you; which being delivered by way of *supposition*, with an (*If*) a thing that may be; or may not be. I am unwilling to dismiss you, while I have pressed you to consider of it, every one as to his own particular.

It cannot reasonably be imagined, that we should all of us be in one and the same state: there must needs be of both sorts among us. And as I doubt not but there may be several, whose hearts testify for them and con-

demn them not : so, it must be a very extraordinary Assembly, where there is not cause enough to fear, that there are many, whose hearts cannot but rise up against them, and do. None can say any thing to this but your selves, and what can be more becoming you, at this time especially, when some of you this morning already have, others are going to, eat of that Bread, and drink of that Cup, than carefully and strictly examine your selves about it.

Lorius hath a fancy, that when our Saviour stooped down and wrote on the ground, (while the *Scribes* and *Pharisees* were asking him the question, What should be done to the woman taken in adultery) that he did it so miraculously, that each of her accusers, when they looked upon it, read all their own particular sins there, and that this was that which made them sink away so, one by one abashed and out of countenance. What he imagineth they did by Miracle, every one of us (if we will) may do without one. If we would look but where we ought, every one into our own bosomes, there we may see, if

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not each distinct fact that we have done, yet however the great and common habits in which we live. O search and see then, *commune with your own hearts and be still*, awfully mind the report these make to you.

It is said of Herod, Luke 3. 20. that *is all the evil that he had done, he added yet this above all, that he shut up John in prison.* John was he that re-proved him for his vices, he that admonished him of his sin, he that called him to repentance: and to shut him up in prison, is called an *adding to his evil above all.* Whatever your actions have been any of you, whatsoever the course of your Lives, to shut your eyes against *this burning and shining light*; to stop your ears at *this voice crying within you*; to detain the truth which this telleth you, in *unrighteousness*, is to be guilty of a sin much like to that. If we will not hear thee, O thou Vice-gerent of God within us: If will not hear thee, O thou Guardian Angel of our better part, when thou tellest us our faults, between thee and us alone, we shall be worse to thee than even Heathens and Publicans

But of all that neglect or refuse to take notice of it, I must by no means omit to remember you, that there are none who do it with so much danger to themselves as you whom the providence of God hath placed in higher stations, and raised above the common rank of men. This is all the Monitor that many such as you if you fall into temptations, can rely upon. Your quality and condition of life maketh it more than ordinary difficult, for them whose Office it is to *watch over your souls* to admonish you; and there are several cases wherein your *servants for Jesus sake* can scarce, without exceeding their Commission, be particular. So that if you gag this faithful Officer within, and will not suffer him to speak, you will be in greater hazzard of miscarrying than those in a meaner station. But him you have always with you, which will in any wise rebuke you, and not suffer sin upon you, but as there is occasion say such things to you, as no other either may, or can.

To end then, *Hear this all ye people, give ear all the Inhabitants of the Earth, both high and low, rich and poor together.*
When

When ever you find this checking ,
 advising, warning you, by all the ter-
 rors of the Lord I would perswade, by
 all the kindness you have for your
 selve , I would beseech you to give
 an ear to it. When it *smiteth* you
 count it for a *kindness*, when it re-
 proveth you, be thankful as for a
 blessing. Instead of accosting it as
Akab did Elijah, Hast thou found me,
O mine Enemy, salute it as *David*
did Abigail, Blessed be the Lord God of
Israel that sent thee this day to meet
me. It really deserveth it at your
 hands, It's design is not to torment
 you before the time , but to save you
 from the wrath to come : receive it
 then accordingly ; not as a *Spy* or a
busie Informer, but as an *Apostle,* as an
Angel of God. So treating it, you
 will have praise of the same at last,
 and rejoyce in its testimony. By
 this way you may so improve their
judging you, as to prevent your being
judged by the lord, and make their
condemning you now a means of God's
acquitting you in the Great Day.

A S E R.

A
S E R M O N

Preached before the

Q U E E N,

A T

W H I T E - H A L L,

On the F A S T, *July* 15. 1691.

2 S A M. XXIV. 14.

*And David said unto Gad, I am in
a great strait : let us fall now into
the hand of the Lord, (for his mer-
cies are great) and let me not fall
into the hand of man.*

That none who pretend love to
their native Country, either
upon *dissatisfaction* about the manner
of

of the *publick settlement*, or *discontent* upon account of any *personal disappointment*, may be so far prejudiced, as to be cold or careless in their devotions this day, set apart for the imploring a blessing upon their *Majesties and their forces*, against the threatening ambition of the *common Enemy of Europe* : That none (I say) may be leavened and sowed to that degree, as if not to *desire*, yet, not dread or regard our *ill success*, I have chose to represent to you, the horrid and important consequences of it.

Howsoever it may look at a distance to some men in their passions, it is certainly one of the greatest *judgments* that can befall a *nation*, to be *subdued* by, and *brought* under the power of their professed inveterate *enemies*.

V. 12. This appeareth here to have been the *opinion* of *wise and pious David*, who, when he was commanded by God to make his choice of those three *evils*, the *famine*, the *pestilence*, or *flying before his enemies*, deprecate the *last*, as incomparably the *greatest* of them all.

The

The *famine* was to have been a long one, to have held for *seven years*, in which time what miserable straits must they necessarily have been reduced to! In a *famine* an *asses head* hath ^{2 King. 6. 25.} been sold for *four score pieces of Silver*, and a *fourth part of a cab of dung*, for *five pieces of Silver*: In a *famine* ^{6. 27.} there is no help out of the *Barn-floor*, or out of the *wine-press*, but the hands of ^{Lam. 4. 10.} the *pittiful women* have *sodden their own children*, and *made them their meat*: and tho in one of so unusual a continuance, he could not but expect the most woful extremities, yet he looketh upon *flying before his enemies* as more *dismal* than that.

The *Pestilence* was to have lasted but *three days*, but when we consider what a *depopulation* might have been made even in that *short time*, we must conclude, the thoughts of it could not but be very terrible to him. When the *destroying Angel of the Lord* went out against the *camp of the Assyrians* in one night he *smote of them an hundred four score and five thousand*; and at that proportion how great must be the number that might have been *smitten in three whole days*! and yet

yet this he chooseth also, rather than flying before his enemies: tho either of the other must have been very sore calamities, yet this he reckoned would be a sorer. So he manifesteth by the answer he returneth in the Text, *David said unto Gad, I am in a great strait, let us fall now into the hand of the Lord (for his mercies are great) but let me not fall into the hand of man.*

That the whole Story of this, as well as what I would infer from it, may appear the clearer, I shall open these three things to you.

First, wherein the greatness of *David's* sin in numbring the People, (which was the cause of this judgment) consisted?

Secondly, Why God punished the People for it) for unto them all three of the Plagues propounded did extend, which soever he had chose of them) when the sin was only *David's*?

Thirdly, Why *David* so particularly prayeth against flying before his enemies, as so much more dreadful than either of the other two?

The first thing I would open is, wherein the greatness of *David's* sin in numbring the People (which was the cause

cause of this judgment) lay? The thing at first sight doth not look like so heinous a crime, as to deserve so severe a punishment. It had been done before often, and we do not read any fault was found with it, any displeasure from God arose upon it. Moses *numbred the People*, Numb. 1. 19. Saul *numbred the people*, 1 Sam. 11. 8. David himself *numbred the People* before, 2 Sam. 15. 1. and none of them are blamed for it, no evil ensued upon it. How cometh it now then to be taken so very ill?

Some *men* indeed are so uncertain and humorous, that what they are well enough pleased with at one time, they will be much offended with at another. But this is not to be supposed in God: No, *This numbring of the People* was of a different sort from any of them I but now mentioned. Moses's numbring the people was upon a *civil* account, by the express command of God, to preserve their Pedegrees after their Families. Saul's numbring the People was upon a *military* account, when he was to march against the *Ammonites*, that he might know what strength he had. *David's*

vid's numbring the people *before* was upon the same account, when they were going to battel, to rank them under their several Officers. But this was for none of these ends, no justifiable reason to be given of it. Upon this account *Joab* modestly endeavoured to put him off from it, v. 3. of this Chapter, He said unto the King, Now the Lord thy God add unto the People an hundredfold how many soever they be, but why doth my Lord the King delight in this thing? Humbly intimating that he had better forbear it, that it was needless and improper.

Exodus 30. 12, 13. God sayeth to Moses, when thou takest the sum of the Children of Israel after their number, then shall they give every man a ransom for his Soul to the Lord, when thou numbrest them: that there be no Plague among them, when thou numbrest them. This they shall give every one that passeth among them that are numbred half a Shekel after the Shekel of the Sanctuary. He enjoyneth this so, as that it should be a forfeiture of their Lives, if they omitted it. And the Jewish Doctors generally reckon this to be *David's* sin, that

that when he numbred them, he did not cause them to pay this money. But other Interpreters with greater probability, lay it upon another thing, Namely, his *Pride* and *Vain-Glory*, that when there was no real occasion that did require it, he would have them *numbred* meerly in a vaunting way, that it might be spread about both in his own, and other Kingdoms, how vast their *number* was. So that if now he had made them pay this offering, it had been so far from making it no sin in him, that (I apprehend it would but have aggravated, and made it greater. For then to his *Pride*, he had added *Oppression*, by needless taxing and peeling of his Subjects,

That he was conscious to himself of no good end he had in it, appeareth by the 10th v. of this Chapter, wherein we find that before *Gad* came to him, *his heart smote him and he said unto the Lord, I have sinned greatly in that I have done.* So great a sin was it, not only in God's Eye but also in his own, *to trust in man and make Flesh his arm.* And may all that fear his name, of what Rank and Condition

soever they are, as they expect his Blessing, in every circumstance have a care of it!

It is a dangerous mistake to fancy, that none but *sensual* Extravagancies, such as *Intemperance* and *Uncleaness*, &c. are displeasing to the Almighty. *Odious* as these are, we may learn from this story, he is as highly provoked by *spiritual* sins, such as we generally have favourable opinion of, the having our *hearts lifted up* with creature-enjoyments, and *departing from the Lord our God*.

Ezek. 18.
20.

But still it being *David* only that was guilty, it remaineth to be enquired into, why God punisheth the *People* for it? How could they help it? It was none of their Doings. Doth not God himself set down this for his rule. *The Soul that sinneth it shall dye. The Son shall not bear the iniquity of the Father, neither shall the Father bear the iniquity of the Son?* How come then the *Subjects* here to bear the iniquity of their *King*? *Shall not the Judge of all the Earth do right?*

Yes, there is nothing here that maketh to the contrary. It might be sufficient to alledg the near *relation* between

tween *Prince* and *People*, and their welfare so mutually depending on each other, that the Punishment of the one is to others; and as he sometimes *punisheth* the *People* in their *Prince*; *The Lord was angry with Moses for their* Deut. 1: *sakes*: So he sometimes *punisheth* the *Prince* in his *People*; the *Head* is out of order, and the other *Members* are *blistered*, or *let blood* for it.

But we need not have recourse to that in this case, here was sin of their own to be accounted for. I confess, I am not satisfied with that answer some have given to it, *viz.* that the *People* deserved it for their sin in not *opposing* *David* in this thing, and *suffering* themselves to be *numbred*. For tho (as hath been already said) *David* had no good reason for his doing it, yet he might have had, which he was not obliged to communicate to them: and it is a principle of too dangerous a latitude for the Government and Peace of Mankind, to affirm, that Subjects are not to submit to the commands and orders of their respective Sovereigns, except they themselves are satisfied in the grounds of them. Tho (I say) I do not take this to be their

sin; yet they had sins, such as did justly merit this Punishment at the hands of God. Tho they are not expressed in *particular*, yet they are sufficiently implied in the *general*, v. 1. of this Chapter, where it is said that *the anger of the Lord was kindled against Israel, and he moved David against them, to say, go number Israel*. So that this act of his seemeth not so much the *cause* of their Punishment as the *occasion*. God had a controversy with them, for which they deserved as much as this, had *David* never done the thing: But upon his doing it, he inflicteth it, in the same act punishing him too. The wise man telleth us, Prov. 14.28. *In the multitude of people is the Kings honour. but in want of people is the destruction of the Prince*. So that this was really a judgment upon him as well as them, and, if we consider it, a home one, such as he might evidently read his *sin* in. His sin was *Vanity* and *carnal Security*, in *relying* and *glorying* in the *numbers* of his people: his punishment is, the lessning and diminishing the *numbers* of those people he was so proud of.

And

And let this suffice for the second Query, of which, with the former, having said thus much, I now proceed to the chief one: Why *David* doth here so particularly deprecate *falling into the hand of man*?

As to the other two, some think he was indifferent, leaving it wholly to Gods disposal, without pitching upon either: only praying against the third.

But the Septuagint is of another mind, adding to the Text these words, *ἐξελήξατο αὐτῷ Δαυὶδ τὸν θάνατον*, and *David chose the plague*. And that which immediately followeth in the next verse seemeth much to countenance it, where it is said, *so God sent the Pestilence*. As if he had done it upon his Election and determination. *Josephus* Anr. Jud. l. 7. c. 13. in his history not only affirmeth this particular of *David*, but addeth this plausible reason of it, that he did it upon prudent and politick considerations; to avoid the murmurings and discontent of the People, who (it was easy to foresee) were like to resent it sufficiently, to undergo any of those miseries, purely upon his score. To prevent this therefore as much as

might be, he *supposeth* that he chose this, as that wherein he showed the least respect of all to his own security.

Had he chose the *Famine*, that indeed would have been very heavy upon the *poor*, they would have much to do to *live* when *provisions* should be so excessive *scarce* and *dear*, that can so *hardly* shift for themselves when they are at the *cheapest*. Yea, in so *many years*, it must have pinched even the *rich*, and they who used to *fare deliciously* could not but be put to it, to supply themselves with necessities. But it cannot be imagined, that the *King* himself could have suffered in his own person by it. If there were any food to be had in the *Kingdom*, be sure there will be no *want* at his *table*; and if there were none, he could be furnished from other Countries.

If he had been worsted by his *enemies*, tho his own *courage* and *gallantry* might be for carrying him into the greatest *dangers*, yet the *people* would have thought themselves too much concerned for the *light of Israel*, not to interpose themselves to *succour* and *secure* him: or they who before were so tender of him, that their *care* made them

them almost forget their duty; swear unto ^{2 Sam. 2:3} him he should go no more out with them unto battel, would have perswaded him to retire to some of his *strong-holds*, that might be tenable for *three months* at least against any army.

But in the *pestilence*, he who had the command of the Exchequer, would be in equal danger with him that had no Money; he who sat upon the Throne, as obnoxious as he that grindeth at the Mill. The *Pestilence* could not be kept off by the most *stout* and *resolute Guards*, nor could it be kept out by the most *impregnable Walls* and *Bull-works*.

This *David* could not but know when he chose it, but he doth it not upon so mean a principle as that *Histori- an* fancyeth, only to decline the *clamour* and *censure* of his People. No, this publick spirited Prince had a nobler and more *heroick* Soul. He was really content not only to suffer *with* them, but *for* them; to have a *share* in the *Punishment*, but to bear it *all*. He said unto God, *Let thy hand I pray thee be on v. 17. me and my Fathers house, but not on thy People that they should be plagued.* No, it was not so much from design to paci-

sic them, or fear of *losing* their good *opinion*, as from a just persuasion, that all things considered, this was the *least* of those *three evils* propounded to him; or however that *flying before his enemies* was the greatest, and therefore he expressly declineth that, *let me not fall in to the hand of man.*

It would not be passed by here, that he doth not speak simply of having war with men. It appeareth by his own frequent practices, he did not look on that as so dreadful a thing, as either *Plague* or *Famine*. Not only *fierce* and *ambitious*, but *just* and *good Princes*, have chosen that, rather than suffer things much less terrible, without *reparation* and *satisfaction*. For those such have been universally ashamed to involve those that were under them in such calamities as this necessarily bringeth along with it, for *slight* and *frivolous* causes; such as their own *Vanity* or *Glory*, *Humour* or *Covetousness*, *Pride* or *personal Piques*; yet *breaking their Leagues*, *injuring their Subjects*, *invading their Rights*, *oppressing their Allies*, and such like, have always been judged not only *sufficient* but *necessary* grounds for it, notwithstanding

standing all the expences, miseries, dangers, and bloodshed that attend it. It was not simply war but miscarrying in the war that he so dreaded, the being conquered and overcome, which he here expresieth by falling into their hand, let me not fall into the hand of man.

This he apprehendeth the saddest of any of the judgments, propounded to him. And there are Four things, that in his case might well induce him to think so.

First, They were Men.

Secondly, They were Enemies.

Thirdly, They were Foreigners,

Fourthly, They were Idolaters, haters and persecutors of the true religion which was professed by him and his people.

First, They were Men, When God lifteth up his hand who can contend? when he is angry, who can stand before him? Here to yield is our duty; to submit and humble our selves our glory. When smitten by him men are pittied: When afflicted by him, they are lamented. It doth not reflect upon their discretion when their Harvests are destroyed by unseasonable weather, nor upon their valour and bravery to be visited, and

and carried off by a malignant *Feaver*, These are purely from above; enemies no more contribute to it, than friends can remedy it; neither have more influence one way or other, than they have upon an *Eclipse* of the *Sun*, or an *Earthquake*. But this was quite another case. Here the blow was to come from his fellow creatures; those with whom he was at least equal in all things, and upon the level. So that if these prevailed against him, the disgrace would be as great as the defeat, and the loss of his *Esteem* of as bad consequence as of a *Battel*. How must the news of it lessen his reputation every where round about him! When it should be told in *Gath*, and published in the streets of *Askelon*, how would the *Daughters* of the *Philistines* rejoyce, the *Daughters* of the *uncircumcised* triumph, to hear that *Israel* fled! *Israel* that had been so renowned for a valiant and warlike nation, whose ancestors had subdued those people, and been a continual terror to them! The time would fail me to tell of *Gideon*, and of *Barak*, of *Sampson* also, and of *Jephthah*, who waxed valiant in fight, and turned to flight the armies of these aliens: of the *Bow* of *Jonathan* that

Heb. 11.
32.

that turned not back, and the Sword of Saul that returneth not empty from the ² Sam. i. blood of the slain, from the fat of the ²². mighty.

'Tis granted that *time and chance* so happen to all, that the *battel* is not always to the strong; by *surprize* and *stratagemis* on one hand, by *carelesness* or *treachery* on the other; by *odd accidents* and *contingencies* on both; it may so fall out that the *likelier* host may be *discomfited*, and not suffer much in their *credit* neither: But to have it so constantly for *three months* together, they needs must fall into an absolute *contempt* amongst their *adversaries*. How must this flush and puff up an insolent and vain-glorious people, to find themselves so long and *uninterruptedly successful*? This were enough to possess them with a belief that if ever they had been *stout*, they were now utterly *degenerated*; and would never *stand* more, who were so constantly *routed*: and that is one thing that might make him so *averse* to this above all the *disgrace* and *shame* of it: they were *men*: such men as he and his people had hitherto been reckoned an *over-match* for. But this was the least thing.

Secondly,

Secondly, They were *Enemies*. Such as would rejoyce in an opportunity to reack their *malice* on them, and be sure to do all the *mischief* they were able to them. It is the Character given of the

- Lam. 3. 33. Almighty that he doth not afflict willingly nor Grieve the Children of men, that he will not always chide, neither keep his anger for ever. But that when he is offended he is easy to be entreated. So he describeth himself in the Prophet. At what time I shall speak concerning a Nation and concerning a Kingdom, to pluck up and to pull down, and to destroy it, if that Nation against whom I have pronounced, turn from their evil,
- Jer. 18. 7. I will repent of the evil that I thought to do unto them. Upon their Fasting and Humiliation, upon their acknowledgment and amendment he will receive them graciously and revoke his sentence. But this is not after the manner of men, offended men toward them they bear a grudge to, when they have them in their Power. To humble our selves before them is but to be despised by them; to mourn, but to be derided by them; to pray and beseech them, but the way to be the more reproached and upbraided by them.

In

The Fifth Sermon.

141

In the story of *Susanna*, she is represented as making a choice seemingly contrary to this; *she sighed and said to her enemies, I am straitned on every side, for if I do this thing it is death unto me, and if I do it not I cannot escape your hands, it is better for me to fall into your hands, &c.* But hers was a quite different case, then the choice was between offending God on one hand, and displeasing Men on the other. Then it is not in the least to be doubted, but that it is a more fearful thing to fall into the hands of the living God, than to fall into the hands of the most merciless and cruel men; these can but kill the body, and when they have done that, have not more that they can do, but he can cast both soul and body into Hell. Accordingly when the question is between sin and danger, we should rather run the hazard of the most probable apparent danger, than endeavour to avoid it by direct and known sin. But if we speak of meer temporal Punishment, it is better to fall into the hand of God: for when he is angry, upon our sincere and penitent application to him, he may, he hath promised he will be prevailed with to remit and forgive, to relax and mitigate

mitigate his Sentence. So according to the Sept. he did here : what we have translated *the time appointed*, v. 15. they read *ἡσ ὥρας ἀΐσου*, so the Lord sent a Pestilence upon Israel from the morning to the hour of noon ; understanding by the time appointed, not the time appointed by God for the lasting of the pestilence, but for the consuming the daily sacrifice : and for the Chaldee paraphrast, *a tempore quo mactatur iuge, quousque adoleatur* : by this Interpretation, tho he threatned it for *three days*, yet he recalled it in *six hours*. But to be given up to the will of men, is a different thing ; from *them*, this is not to be hoped for ; tho upon our turning to him, he mercifully maketh his judgments, not only less than his word, but less than our fears : this is not to be expected from the *hand of men* ; they are deaf as the Adder that stoppeth her ears, and will not hearken to the voice of the charmer. And that is another consideration, upon which David chooseth to fall into the hand of God, a punishment immediately from him, because he might be prevailed with to relent, for *his mercies are great*, but prayeth against falling into the hand of
man;

man, being delivered up to their power, because there was nothing to be looked for but the *extremity*, they would not bate a minute of the time permitted for their *vexing* them.

Thirdly, They were *Foreigners*. The *Tabernacles of Edom and the Ishmalites, Moab and the Hagarens, Gebal and Ammon, Amalek and Assur, &c.* Tho all *enemies* are very terrible, yet there are degrees amongst these, they of the same Country (tho *enemies*) being *neighbours* and *brethren* think themselves to have some sort of tye on them towards one another, insomuch that when they are so unhappy as to be engaged in war among themselves, whoever is *Victor* looketh on himself as under an obligation to be *tender*. But what can they reasonably hope for, that fall into the hands of *Strangers*?

Many and greivous are the *calamities* that attend a *civil war*, the *frights*, the *outrages*, the *wastes*, the *violences* have been toolately felt in *this Nation*, to need yet to be described to you: They who have not seen them with their eyes, have heard them with their ears, and our Fathers have (with reason enough) declared to us, the miserable
-doings

doings that were then. But sad as this was, it is yet much sadder to bear the fury of *Foreigners*, *their little finger is heavier than the loins of natives*, whereas *these chastise with whips, they chastise with Scorpions*.

When God threatneth his People with the severest sort of *Foes*, he addeth this as the most aggravating circumstance, Jer. 5. 15. *I will bring a nation upon you from far O house of Israel, &c. a nation whose language thou knowest not, neither understandest what they say*. What a condition must they be in that are at the mercy of such as these! what have these to check or lay restraints on them! All arguments of compassion soften them no more, than weeping doth the Wolf, or entreating worketh on Tygers. Who can express the spoils and insolencies, the cruelty and barbarities, the rapes and villanies, the burnings and bloodsheds, that are the delight as well as business of such Invaders! Every one that is found shall be thrust through, and every one that is joyned unto them shall fall by the Sword, their children also shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished, their bows also shall dash the young

Isa. 13.
15, 16.

young men in pieces, and they shall have Pſ. 79. 2.
 no pity on the fruit of the womb, their dead
 bodies shall they give to be meat unto the
 fowls of the heaven, and their flesh unto
 the beasts of the earth: it shall be as when
 God overthrew Sodom and Gomorrha. So
 the Spirit at sundry times describeth
 the dealings of such men with those that
 fall into their hands. What a fearful
 agony doth it put the man of God in
 when he saw it but in imperfect Vision,
 Jer. 4. 19, 20. My bowels, my bowels, I
 am pained at my very heart, my heart mak-
 eth a noise in me, I cannot hold my
 peace, because thou hast heard, O my Soul,
 the sound of the Trumpet, and the alarm
 of war: destruction upon destruction is
 cryed, for the whole land is spoiled, sud-
 denly are my tents spoiled, and my cur-
 tains in a moment. And when these
 are the fruits of it who can wonder, if
 David here pray so particularly, let me
 not fall into the hand of man? And yet
 you have not heard the worst of it.
 For

Fourthly, There is to be added to
 all this, that they were Idolaters, Ha-
 ters, and Persecutors of the true religion
 which was professed by him and his peo-
 ple. Such were the borderers upon Israel

L

all

all of them; and if these should get the better of them, they would certainly bring their Gods along with them. And could there any thing befall them like that! The law of thy mouth (saith David) is better unto me than thousands of Gold and Silver; but if these prevailed, they must look to be deprived not only of their Gold and Silver, but that too. And how sad a consideration must it be to a Prince so sincerely pious as he, to think that his people might by this means lose not only their estates and fortunes, but the profession and worship of the true God too. They to whom were committed the Oracles of God, perish for lack of vision! they to whom pertained the adoption and glory, be without a Priest and without an Ephod! the abomination of desolation stand in the holy place, and the ark be removed to make way for Dagon! When he thought of these things how could he but pour out his Soul in him?

And yet this is the common effect of their *Victories* with them that hold of *superstitious Vanities*, they are as eager to rout the faith as the Forces of them who are more enlightened, and are zealous to spread their errors as their dominions.

dominions. Hear how the *psalmist* describeth such people's behaviour upon their successes, *Psal. 74.* *Thine enemies roar in the midst of the congregation, they set up their banners for tokens, they defile the dwelling place of thy name, and break down the carved work thereof with axes and hammers, they cast fire into thy Sanctuary, and burn up all the Synagogues of God in the land.*

If they would stop here it were not altogether so intolerable, tho they could not *serve God publickly*, it were some comfort, if they might be permitted to do it *privately*; but as if it were not enough to hinder them from the exercise of the *true religion*, they are not content, except they can compel them to be *pro elytes* to their false one; making use of the most *horrid, barbarous and inhumane* ways to compass it. *Hebr. 11. 36, 37.* we read the usage that from time to time hath been the portion of such as would not *apostatize and comply*, they had *tryals of cruel mockings and scourgings, moreover of bonds and imprisonments, they were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they wandered about in Sheep-skins and Goats-*

skins, being destitute, afflicted, tormented.

As if it were a small thing to be masters of their *Bodies*, *men* of this sort set up to be Masters of their *Souls* too; and that they may wear out the *Saints* of the most high, are restless while they have changed their *Times* and *Laws*. And when we reflect upon this, that thus the vanquished are generally treated by *such enemies*, we cannot but be convinced that *David's choice* was a wise one, and he had great reason to pray, that he might fall into the hand of the Lord, and that he might not fall into the hand of such men. To conclude then.

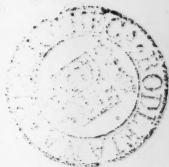
These things I have in a figure transferred to *David* and his *Enemies* for your sakes, that you may learn not to think of the *Enemy* you are now contending with; otherwise than you ought to think, but to think properly. It is but too plain that *some mens* behaviour maketh it not unneedful; *men* who are not able to conceal their satisfaction; when they hear any thing of his power, or joy when they hear of his advantages. There are a fort of *English men*, whom (I confess) I do not much wonder at, (those who are blind

to

to all considerations besides, where they apprehend *R O M E* to be any ways concerned or interested) but that any of *our own Communion* should be not only so *unnatural*, but *self-contradicting*. I needs must say, is not a little surprizing. Admit all their objections, what can such in all their uneasy frowardness promise themselves, as to the bettering of things from *him*. Could I suppose any such to be here, I would expostulate with them in the Prophet *Amos's* language, Ch. 5. 18, 19. *Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness and not light. As if a man did flee from a Lyon, and a Bear met him, or went into the house and leaned his hand on the wall, and a Serpent bit him.* After what hath been already said, it would be next to nauseous to go about to make a *Parallel*: Your own thoughts must before this have suggested to you, that there was nothing in the *men David* so much dreaded falling into the hands of, more than *Plague* or *Famine*, that, without any straitning, is not to be found in *these*.

L 3

But



But yet there are among us who endeavour to perswade themselves and others, that notwithstanding we need not be apprehensive in our case, because this *Monarch* hath no *design* at all on *us*, all he aimeth at is only to *assist* and *restore* a distressed *Prince* that hath *sied* for *succour* to him. Such a kind of conceit was once got into the heads of a considerable party among the *Himerans*, concerning *Phalaris*, whom they applied to in their *discontents* for *help* and *aid*, giving him all such furtherances as they could, And notwithstanding his *tyrannick* and *ambitious* humour was so well known, would not *believe* that he aimed at any thing in all his *chargeable preparations* but only to *gratify* and *serve* them. *Stesichorus* (their *Contryman*) maketh an *Oration* to them upon this occasion, relateth an *Apologue*, which for its appiteness I shall crave leave to repeat, and leave it to them who take pleasure in abusing themselves with a *sham* of like sort, to consider of it. The *Apologue* was of a *Horse*, who being troubled that the *Stag* was got into his pasture, desired a *Man* that he would help him to drive him out: He seem-

Arist. Rhet
I. 2. c. 21

ed ready and willing ; but told him , it would be necessary that he should Bridle and Saddle, and get up upon his back, or else he should not be able to compass it : The *Horse* accepteth the *condition*, and *suffereth* him to do so; but when he was once up, instead of being revenged of the *Stag*, the poor creature found his mistake, that he was only subject to the *Rider* past recovery How like the *horse* and the *mule* that have no understanding, are they that can be so credulous, as to imagine such a pretence in our great enemy, to be any thing more real than the other was, which he imposed upon the *Beast* with?

Who would pity them that should put themselves into the hands of such men? who would pity them that would not do their utmost to keep out of them? It is granted it must be very expensive, and a charge we have not been used to : but is not that rather to be chosen than to fall into the hands of men? Such men, as would not be satisfied with much larger proportions of what we have, but be insatiable as the *dog* after the *bone*? It is granted it must cost the blood and lives of ma-

ny ; but is not that rather to be *chosen*, than to *fall into the hands of men* ? Such *men*, who if they spared them, would make all so *wearry of their lives*, they would not value them ?

This excellent *King* in the text, this tender *Father* of his *country*, is content to suffer any thing from the *hand of God*, rather than be but *three Months* in the *hands of such men*. But that which now threatneth us, is a much *sadder* thing ; not for *three months*, but both *this* and after *ages* their being *Masters of us*. And when this is before us, what *earthly calamity*, as far as lyeth in us to determine, should we not *choose* rather ? Tho God doth not offer us our *choice*, as he did *David* here, by *special revelation*, yet in some kind he doth by giving us *reason* to *guide* us in *difficulties*, and putting it into our *power* to *pitch* upon that which looketh least *perilous*.

It is time that I had done ; but not to dismiss you without some comfort, I have yet to tell you, that he dealeth with us more *graciously*, than he did here with *David*, he must unavoidably have suffered *one of those judgments* that were propounded to him, but (tho

we have *sins* much greater to answer for) he putteth us into a method (if we will hearken to it) how we may escape them all. Neither fall into the *band of man*, nor yet into the *band of God*. Assuring us that if we will *break off our sins* (every on our sins with which we are conscious to our selves we have provoked him) by *righteousness*, and our *iniquities*, by *shewing mercy to the poor*, it shall be a *procuring our tranquility*. He hath been pleased to give an earnest of it already, even in our *wilderness*, *speaking comfortably*, and opening a door of hope in the *valley of Achor*.

Come then, and let us return unto the Lord, for he hath torn, and he will heal^{Hos. 6. 1, 2, 3,} us; he hath smitten, and he will bind us up. After two days he will revive us, in the third day he will raise us up, and we shall live in his sight, then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning, and he shall come unto us as the rain, as the later and former rain upon the earth. For which let us not only on this, but every day humbly and devoutly make our prayers to him.

The following is a list of the names of the persons who have been appointed to the various positions in the Department of the Interior, under the act of March 3, 1879, entitled "An Act to provide for the better management of the public lands, and for other purposes."

A 2 C A

A
SERMON

Preached to the
Artillery Company,

AT
St. MARY Le BOW.

To His Royal Highness
JAMES,
DUKE of YORK, &c.

May it please your Highness,

*S*ome Philosophers exploding the
Terms of Gravity and Levity,
say, the reason why some things
move

move upwards and others downward, is not because one is Heavy, and the other Light; but, because they are Parts, every thing would be united to its Whole. I would be glad, so far to serve my self of the Notion now, as to have it believed, that it is not any conceited Lightness hath carried this little Thing so High as your August and Awful Name; but only the just tendency of a small Appurtenance of the London-Artillery, to the Head and Glory of it. I had not been so Immodest as to have brought it to your Feet, had it not been spoken to those Soldiers, whom you vouchsafe to Lead: and in this Case, I doubt not but the Presumption of the Act, will be excused

cused for its Dutifulness. When your Highness hath still given such a Gracious Reception to so many of his Profession, as from all Parts of Europe, amazed at your early Achievements and Renown; were Ambitious of beholding, and making themselves Known to You when You were Abroad, I will not despair of this Italian; who, though not for his Quality, for his Honesty, may compare with the Worthiest of those your Generosity hath been pleased to Countenance. If these Realms for ever henceforward may have no Soldiers, but of such Conscientious Principles as he; and those Soldiers no Generals, but of such Eminent Conduct as your Highness, neither we nor our Posterity will have

have cause to fear, either Intestine Commotions, or Foreign Usurpations: which is the hearty Prayer of,

Great S I R,

Your Royal Highness's

in all most Humble

and Dutiful Observance,

M E G G O T.

ACTS X. 1, 2.

1. *There was a certain man in Cesarea, call'd Cornelius, a Centurion of the Band called the Italian Band.*
2. *A devout man, and one that feared God with all his House; which gave much alms to the people, and prayed to God alway.*

THE Evangelist telleth us, *Inke* 3. 14. that *The Souldiers came to John the Baptist, and demanded of him, saying, and what shall we do?* that they were desirous to be informed of their duty, and how they should behave themselves in that particular capacity. Your assembling your selves here this day, I must, in Charity, construe no other, but that you may be resolved in the same Question. You have not chosen the Church a place for your Rendezvous, to do prophane and spiteful things in, as an Argument of your Zeal for Reformation: Nor are you come hither, that you may hear the Scriptures wrested in it, to curse all such as will not fight against their King; as if they deserved it as much

as *Meroz* : Nor are you come hither, merely to comply with a Popular Ceremony, that you may march as solemnly as in former Years, to a more pleasing Entertainment : But to be acquainted with what is required of you, to take the Word of Command from the Lord of Hosts, and to receive his Orders.

To serve this End it is, that I have read to you this remarkable Description of one of your own Profession ; that you may Train according to his Discipline ; and as you see he did his Postures, so Exercise your selves. The Characters of excellent Men in Holy Writ, are not there as Pictures in a Gallery of Pleasure ; only for Beauty, and Entertainment of the Eye ; but like *Egyptian* Hieroglyphicks, whose every Feature is a Precept ; and the Images converse with Men by Sense and Signification of things Material.

That you may therefore be such Soldiers, as not only to gain your selves fading Honour in this World, but also atchieve that which is Immortal in the other : Behold seriously for your Pattern this worthy Military Man in the Text before you ; and lend me
your

your Patience while I open to you, how, *There was a certain man in Cesarea, called Cornelius, a Centurion of the Band called the Italian Band. A devout man, and one that feared God with all his house ; which gave much alms to the people, and prayed to God alway.*

In which Account of him, be pleased to take notice of
His Profession, and
His Conversation.

His Profession in the former Verse, *There was a certain man in Cesarea called Cornelius, a Centurion of the Band called the Italian Band.*

His Conversation in the other, *He was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*

Of the former of these more briefly, of the latter more largely.

I begin with the former, his Profession. *There was a certain man in Cesarea called Cornelius, a Centurion of the Band called the Italian Band.* And here you have four Particulars noted of him ; his Place, his Name, his Command, his Company.

M

The

The Place he abode in was *Cesarea*.
The Name he was called by was
Cornelius.

The Command he had was a *Centurions*; and His *Company* was the
Band called the *Italian Band*.

The Place he abode in was *Cesarea*.
There were two of the Name: The
one in the Tribe of *Naphtali*, called
Cesarea Philippy, built by *Philip* the
Tetrarch, in honour of his Master
Tiberius: The other was in the Tribe
of *Manasseh*, on this side *Jordan*, cal-
led *Cesarea Stratonis*; built by *Herod*
the Great, in Honour of *Augustus Ce-*
sar. *Clemens Romanus* and others, call it
πύργος, a strong and well fortified
place it was, and therefore made a
Garrison by the *Romans*, the better
to keep the Jews in Subjection. And
this was the abode of our

Cornelius. They that know any
thing of the *Roman* Story, need not
be acquainted, that this was the
Name of one of the most Illustrious
Families in *Rome*. The *Scipii*, the
Lentuli, the *Cinnae*, the *Balbi*, the
Rutuli, and many others of Renown;
which *Ant. Augustinus* hath recounted
in his Learned Tract, *De Familiis*
Romanorum;

Romanorum; were but so many Branches of it. And hence our *Cornelius* is generally supposed to be descended.

What I take notice of it for, is only that you may see by it, that, as well as he was born, he thought the following of Arms no stain in the least to his House and Blood. This is so far from being a Dishonour to *Any*, that it is indeed that which first gave all Hereditary Honour to Families.

Those Great Titles that now distinguish the several Degrees of Men of Quality, had all their Rise, and were founded in Military Services. And though in times of Peace and Quiet, they have been since conferred upon Such as have deserved well of their Countreys upon Civil Scores; and sometimes upon Persons of overgrown and extraordinary Riches; yet they all first sprang out of the Field.

Thus he that led and had the Conduct of an Army, *Quia exercitum ducebat*; from thence was called *Dux*, a Duke.

He that accompanied the General in his Dangers, *Quia comitabatur Ducem*; from thence was called *Comes*; with us an Earl.

He that defended the Borders against Invasion, from that *Marchia*, was called *Marchio*, a Marquess.

He that was of extraordinary Stature, or Strength for the Wars, and behaved himself accordingly; from the French *Ber*, was called *Bero*, or *Baro*, a Baron.

I will not detain you with going lower; Martial Skill is of such Use and Importance in the World, that every Nation and People have with one consent, accounted it worthy of all Esteem. *Cornelius* thinketh it no *Disparagement* to him to be

A *Centurion*. This was his Command: He was such an Officer, as had his Name from having under him one hundred Men. *Vers. 6.* of this Chapter, an Angel assureth him, that if he would send for *Peter*, he would tell him what he ought to do: And yet when he cometh to him, you do not find that he spoke one word of laying down his Commission; it seemeth, that and his Christianity were both consistent.

It is true there is a Prophecie, *Isaiah 2. 4.* that in the Gospel times, they shall beat their swords into plow-shares, and

and their spears into pruning hooks ; Nation shall not lift up sword against Nation, neither shall they learn War any more. This is most true of the Evangelical Spirit and Temper ; it is meek and quiet, charitable and inoffensive : They that sincerely submit to Christ's Yoke, will make no Wars, raise no Disturbances : But it is not true of the Evangelical Rule and Precept; for if others who are cruel and troublesome, bloody and ambitious, will not suffer them to enjoy themselves in their chosen and beloved Peace, then it permitteth them to oppose Force with Force, and commence War. Rev. 20. 9. you read of *A camp of Saints*. The Sect that taught for Doctrine, all kind of War to be unlawful under the Gospel, did so behave themselves, notwithstanding, when they saw their time, as hath sufficiently convinced the World, that they did not speak as they meant. But whatsoever their Judgment were, you see God's; *Nihil detrahit his tantis hujus militis laudibus*, saith Tertullian, *militem fuisse*: It is not here mentioned as the least derogation to the Conscientiousness and Pic-

ty of this Centurion, that he was a Centurion.

There is yet one thing more to be noted of him about his *Profession*, and that is

His Company, *The Band called the Italian Band*. It is here said of the Band, *of the Band called the Italian Band*: So that it must not be apprehended that he had the Command of the whole Band; such a one is called *χιλιάρχος*, *Joh. 18. 12.* and among the Romans *Tribunus*, The least number that went to make up the *σπῆρα*, or Cohort, which we translate a *Band*, was five hundred fifty five Foot, besides fifty six Horse-men; there were some which besides one hundred forty two Horse, had one thousand one hundred and odd men in them; and so had several such Officers as these belonging to them.

They had various ways of distinguishing their *Bands*, and giving names to them.

Sometimes it was from the Order of their Places; so they were called the *First*, the *Second Band*, &c. according to their Precedency.

Sometime s

Sometimes from the Country's they were quartered in; so the *German*, the *Panonian* Band, because they were there in Service.

Sometimes from the Commanders they were under; so the *Augustan*, the *Clandian* Bands, because Persons of their Name did lead them.

Sometimes from their own Behaviour; so *Victrix*, *Ferrea*, the *Conquering*, the *Iron* Band, because of Emergencies they appeared in.

Sometimes from the Parts they were gathered from; so this in the Text is called the *Italian* Band, because raised out of that Countrey: And in this our *Cornelius* was a *Centurion*.

And so I have done with the Consideration of him, as to his *Profession*. Although I have been so long presenting him in his Temporal Circumstances, I doubt not but you will excuse me, because it hath been only in explaining what *St. Luke* hath been so accurate in describing: Being a *Soldier* and an *Officer*, you should not think much of the time you have waited on him; it may be a means to bring you something better acquainted with him; and he is one

that well deserveth it, one fit to be an Example to all those of his Profession, to all succeeding Ages.

That he may be so to every one of yon, I now pass on to that which I mainly design; as being more for your Edification, to consider him in his Behaviour and Conversation, as you have him here described in the other General of the Text: *He was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*

There is generally so much Licentiousness and Wickedness among the Soldiery, that the Poet hath scandalized the whole Tribe upon it.

Nulla fides pietasque Viris qui castra sequuntur.

These (saith he) are a sort of People that have no manner of Religion or Honesty at all in them. A great deal of pity it should be so at any time! It is sad, and may prove dangerous, to have the Sword in such mad Mens hands. But though it be too often, yet it is not so universally,
but

but that (God be thanked) there are some Exceptions : You see here is one of quite another make, *A devout man, and one that feared God, &c.*

Four great Elogiums are given of him.

The First is, that he was a *devout man.*

The Second, that he *feared God with all his house.*

The Third, that he *gave much alms to the people.*

The Last, that he *prayed to God always.*

Each of these Qualifications we will consider severally ; not in the General, as they are necessary for all Men, but (to keep my self to the Occasion) particularly, as they are requisite for you *Military Men*, if you would be Honours to your Calling, and Blessings to your Countrey.

The First thing that is here said in praise of him is, that he was a *devout man.* Let them that will, perplex themselves and others, in Controverting whether this man now was, or was not *justified* ; having not as yet any Explicite Knowledge of Christ. It may suffice us, that living up to that
Light

Light which he had, and serving God according to the best of his Understanding, the Holy Ghost here certifieth concerning him, that he was *ever* *Godly*. in other places we usually translate it *Godly*. He was not one that made a Mock of Religion, saying in his heart *there is no God*: Not one whose Mouth was full of Bitterness and Cursing; saying, *Our lips are our own, who is Lord over us*; Not one that despised and cast off all Holy Duties; saying, *What is the Almighty, that we should serve him*. No, though such Prophane and Hectoring Sword-men there may be, every where but too many; this was none of them; *He was a Devout Man*.

He was the better Man for that, you will say, but wherein was he the better Soldier?

Because it is in that Capacity I speak of him here, I will shew you in two things.

First, He was the more *Couragious* for it, and

Secondly the more *Orderly*.

First, It made him the more *Contra-gious*: Without this, you know such men are useles. When his People went

went out to Battle, God ordereth,
*Dent. 20. 2. The Priest should approach
 and say to them, let not your hearts faint,
 fear not, &c. And Verse 8. after that,
 the Officer was to say again to them,
 What man is there that is fearful and
 faint-hearted, let him go and return to
 his house. Such as these are but Gale-
 ati Lepores, as Cornificius called his
 White-livered Men, Hares in Helmets;
 good for nothing, but to Run before
 the Enemy.*

It is not to be denied, but that
 some Men who are very bad, yet are
 very stout; but (alas!) such an Irra-
 tional and Brutish Valour, which they
 owe meerly to their Constitution, can
 last no longer than just their Inconsi-
 deration. For who can imagine, that
 that Man will in cool Thoughts ven-
 ture his Life, whose Conscience telleth
 him he is in no measure prepared for
 Death? *Saul* was no Coward; and
 yet, when he heareth his Death fore-
 told certainly, his Spirit so faileth
 him, he swooneth away upon it;
1 Sam. 28. 20.

But he who hath well-grounded
 Hopes of a better Life, how undaunt-
 edly, when he is lawfully called to it,
 will

will he hazard this? This is that, to which the Apostle attributeth the Heroick Performances of Gideon, Barach, Sampson, Jephthah, David, &c. Heb. 11. 3. *It was Through faith they waxed valiant in fight, and turned back the Armies of the Aliens.* That is one good Influence Devotion hath upon Soldiers; It maketh them more Courageous.

The other is, It maketh them more Orderly. The Dissoluteness and Rudeness of Armies is so common and notorious, that they are dreadful to their own Side, almost as much as to their Enemies. What the Historian saith of *Aurelian*, that he governed his Men with that Austerity, that after he had once punished, none durst offend in that kind any more; must be understood with very large Allowances, to make truth of it. The sharpest Punishments that ever yet were inflicted for any Crime, have not been able to terrifie so, but that in such a Body, there still were more would venture them.

But though all the Care and Severity of Discipline is not able to prevent such things, this will. The Devout
Man

Man hath a Rule within him more exact and strict than any Martial Law; that whereas others, by their Violent Outrages, and Domineering Debaucheries, enrage the People, and dishonour their Cause, he will so demean himself, as to be able to make St. Paul's Appeal wheresoever he hath had his Quarters; *Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you.*

Whence come the Wrongs and Wastings, the Swaggerings and Insolencies, the Extravagances and Immoralities complained of in all Ages among the Camp? Come they not hence, even of *your Lusts that war in your Members*? from the want of real Piety in your hearts? This would lay the Axe to the Root of all such flagitious Enormities, restrain your Passions, and bridle your Appetites; make you Civil and Sober, Grave and Humble. And that is the other good effect of being *Devout* in a Soldier: As it maketh him a more couragious one, so, which is no small thing, it will make him a more orderly One. And this is the first thing said in praise of our
Centurion

Centurion in the Text, that he was *A devout man*.

The next that followeth is, that he was *One that feared God with all his house*. Although this Expression is usually taken as Synonymous with the former, and both but a Variety of Words to note a Gentile Profelyte of the Gate; one that was come off from Idolatry to the Acknowledgment of the true God; yet it being put with such distinct good Qualities as follow, we shall rather take it as several, to add something more to the preceding Phrase; and so, as by *being Devout*, understood strictly, was signified the *Positive* part of his Piety, his zeal in God's Service: So by this latter, may be comprehended the *Negative*, his dread of doing any thing that was displeasing to him.

Fear in it self indeed is but an ill quality for a Soldier; but though he should have no other Fear, yet this is as requisite for him as any Man. That Character which the Noble *Mountaigny* giveth of the *Liar*, that he is a *Brave* towards God, and a *Coward* towards Men, should be inverted in Soldiers; they should be *Braves* to Men, here like that

Generous

Generous Creature described, *Job 39.*
21. They should rejoyce in their strength,
and go on to meet the armed men; mock
at fear, and not be affrighted, neither
turn their backs from the sword; say a-
mong the Trumpets, ha, ha, and smell
the battle afar off: But it is no Disho-
 nour to them to be what we may call
Cowards towards God; to tremble at
 his Terrors, and have their Hearts melt
 at the Consideration of his Power and
 Anger: Here Timorousness is a Vertue,
 and Fear a proper Grace for them.

First, It will keep them from fighting
 in a bad Cause. I do not affirm, that a
 Soldier is bound, always to be satisfied
 in the justness of the War he is engaged
 in; where he is a Subject, and required
 upon his Allegiance, or pressed by his
 Lawful Prince, in whom the Power of
 Peace and War is lodged; though he is
 not, he may serve with a good Consci-
 ence; and he do a Duty in obeying, e-
 ven then, when his Prince may commit
 Sin in commanding. But when they
 are free, and go of their own accord
 into Foreign Service, there they may
 not, if the Cause be so much as doubt-
 ful to them: And above all, when they
 are not free, but obliged to the con-
 trary;

trary, both by the Laws of God and Man: In such Cases as these, to draw their Swords, is to become Accessories to all the Blood that is spilt, and Mischief that is done in it; a Sin that can be Measured only by the sadness of the effects of it.

But (alas!) when will the World be so happy, as to have none of this Profession do so? None so mercenary and Atheistical, as to engage any where for *Pay*, without regard to what is *Right*? If there were not, then Subjects would never fight against their King and Laws, and discontented Spirits want Instruments to disturb the Peace of their Countrey: Then the best constituted Church in the World had not been laid Waste by Violent Hands, nor an Hereditary Flourishing Monarchy pulled down by the Ambition of a few, seeking Great Things for themselves: Neither we nor other Nations should have suffered, or have cause to fear any such dire and sad Calamities, if all that use Arms were like this *Centurion*, *Men fearing God*. That is a First Thing it serveth for; It will keep Men from fighting in a bad Cause. There is

A Second

A Second that is like unto it; and that is, It will make them *Faithful in a Good One*; not to betray their Trust for any Temptation of Interest or Advantage. This the *Romans* took such care of, that they listed none while they had taken an *Oath* to that purpose, which they called by the Great and Venerable Name of *Sacramentum*: a thing so solemn with them, that the Christians have chose to borrow that Word, to express their entring into Covenant with God by.

But what are *Oaths*? and where are the Force of them, if Men have no real sence of Religion? Like *Sampson's* Withs, they may pretend to be bound with them; but when there is occasion, they will as easily snap them in sunder. *Eusebius* telleth us of the Father of *Constantine*, that once it came into his Mind to give out, that all that served him in any Office, should Sacrifice to Idols, or else quit their Places: When the time came that they had all given in their Determinations, quite contrary to their Expectations, Those that chose rather to lay down their Employments than so wound their Consciences, he kept in, or advanced to higher

N

Trust,

Trust ; those that, to comply with his Humour, were ready to turn Idolaters, he dismisseth their Commands ; *πῶς γὰρ ἐν βασιλεὺς πισιν φυλάξει ;* For how, saith he, should I imagine, but that upon Occasion, these Men will be treacherous to me ; that make no more of being so to their God? But the fear of him is a great Security for any Man's Fidelity. If it be so, that he indeed feareth God, upon this Account he feared to be false to Men. And so much shall suffice for the Second Qualification of this Soldier in the Text ; He was *One that feared God with all his house.*

The Third Good Thing He is here upon Record for is, that *He gave much alms to the people.* This is a Vertue that is rare to be found any where, and therefore to meet with it in such a one, must be the more extraordinary ; especially, considering the degree of his Charity ; it is not only *Alms*, that perhaps may be said of most, at one time or other ; but *Much Alms* ; Much, considering his Condition and Ability ; joyned to the Reality of it, not to a Gang or Party, but to the *People.* This is still an Addition to the preceding Commendations.

There

There are two things implied in it. The First is, The *Sincerity and Integrity of his Heart*. It argueth, that the rest of his Religion was not a fly Pretence to amuse and delude the Rabble with, a Hypocritical Cloak to hide his Ambition and other Vices under; but Truth and Uprightness. There are many Duties of Religion may be performed, and yet they that perform them may not be Religious. They may pray long, Fast often, Hear much, Speak well, and yet be most egregious Dissemblers. These things being cheap, Men will not stick at them, where they see they may carry on any Worldly Ends by them.

But this Duty, that is chargeable, and lyeth heavy upon their Purses, Hypocrites are not so forward in; here they will be sure to do no more, than is of absolute necessity, for the Support, either of their Faction or Reputation. And therefore you may observe, that when done as it ought, the Scripture calleth this Emphatically, by the Name of *Righteousness*; *Dent. 24. 13.* Speaking of it, it is added, *It shall be righteousness to thee before the Lord thy God*: And *Dan. 4. 27.* Break

off thy sins by righteousness, and thine iniquity by shewing mercy to the poor; because it is one of the best and most convincing Arguments of Righteousness among men, that may be. This there was on our Soldier's side in the Text, to evidence, that his Devotion and Fear of God was not an affected designing shew, it is accompanied with Good Works; *He gave much alms to the people.* As this argued the integrity and sincerity of his Heart, so it did also

Secondly, *The Tenderness and Compassionateness of his Nature.* It is Plato's Character of a Soldier in his *Timæus*, that he should be θυμωδὲς ἄμα καὶ φιλόσφορος διαφερόντως, περὶ καὶ χαλεπός, that he ought to be both fierce and mild, rough and gentle; the one to behave himself in the Field, and the other when he is out of it. Such a one ours in the Text was; we have no reason to doubt of the former, but that he had Fierceness and Roughness enough for the Field; a Roman, trusted with a Command in a Place so prone to Mutinies and Commotions, as they had ever found Judea was: And here you have a plain Account of the latter, the Mildness

Mildness and Sweetness of his Temper ;
he was kind and merciful.

Fruits of the Spirit, highly requisite to preserve him from Transgressions of a Crying Nature, that too many of the Profession make light of ; Violence, Cruelty, Wasting, Plundering, &c.

He in whose heart God hath put it, to give that which is his own to Others, must needs abhor to take that which is not his own from Others. Although there never want Miscreant *Achans*, who make it their Business to enrich themselves this way, not fearing the Curse of such ill gotten Spoils ; he walketh according to the Baptist's Rule, *To do violence to no man, and to be content with his wages* : Giving that charge to himself, that the Emperour did to his Army ; that, if he take any thing, it be *De præda hostis*, not *De lachrymis Provincialium*. This Centurion is so far from oppressing People, that, to the utmost of his Ability, he is still relieving them. That is the Third Thing in his Character, *He gave much alms to the people*. There is one thing yet behind : It is added of him, that

He prayed to God alway. Let not the Duty suffer in its Reputation, or the Man be thought the worse for it, because of that impious abuse of it by the Late Centurions among our selves: What tho they made it a Broker to Perjury and Murther? A Pander to Treason and Sacrilege? A Stalking-horse to Oppression and Usurpation? So the Sun that ruleth the Day, hath been abused by High-way-Men to Rob by; and Wine that maketh glad the heart of Man, by the Malicious and Revengeful, to convey Poyson in: Be not prejudiced into Prophaneness from the scandal of their Pharisaick Practices. It cannot be but that Offences will come; but do not deride or neglect Prayer in general, because of this.

If you will make it a Warning to you, from using or attending on such unfitting ways of praying by inconsiderate, that I add not Wicked, Ignorant: not to say Blasphemous, Addresses to the Majesty on high, in contempt of all pre-meditated, solemn Forms of Devotion, in that you will not sin against this Pattern at all; but far be it from you, to reject or dis-use all praying to God for it, your

Circumstances require it in an especial manner. There are two peculiar Benefits you will reap by it.

First, It will *procure you Protection.*

Secondly, It will *make you Victorious.*

First, It will *procure you Protection.* The Proverb saith that, *He that knoweth not how to pray, let him be sent to Sea.* If the Storms of that make the loosest of Men call upon their God, one would think the greater Perils of War should never fail. Who is it that covereth your heads in the Day of Battle? is it not the Lord? Who is it that, among the promiscuous Bullets, maketh one to be taken, and another left? Is it not the Lord? Who is it that commandeth the Destruction on the Right Hand, and on the Left, that it should not come nigh thee? Is not the Lord?

1 Kings 22. 4. A certain man drew a bow at a venture, and smote the King of Israel between the joynts of the harness. That which is Fortuitous as to Men, is Providential as to God: The Man shot at random, but God directeth the Arrow to fulfil a Prophecie. If a Sparrow doth not fall to the ground without your Heavenly Father, conclude the Hairs of your Heads are num-

bered ; and this is a way to get him to take care of you. That is a first Benefit. As it procureth you Protection, so

Secondly, It will *make you Victorious*. You know the Race is not always to the Swift, nor the Battle to the Strong ; The likeliest Preparations may miscarry : *Gideon's* three hundred Men proved Conquerors, when the vast Numbers of the *Midianites* serve only to do execution upon one another. The best Cause may go by the Worst ; the Psalmist complaineth, *Thou hast cast off, and put us to shame, and goest not forth with our Armies ; but hast scattered us amongst the heathen*. There is no depending on anything but Gods Assistance and Blessing ; and with what reason can any hope for this, that do not ask for it ? Although, as long as *Moses* lift up his hands, *Israel* prevailed over *Amalek* ; when he let them down, *Amalek* prevailed over *Israel*. When it was told to *Murchard*, King of *Limster*, that *Henry* the Second, from the Cliffs in *Wales*, discovering the Coasts of *Ireland*, should say ; *If it be no farther, with my Ships I will make a Bridge thither* : He demanded if

if he added not, *With the Grace of God* : And it being answered, he used no such words in the Passage ; he said more chearfully, *Well then, I fear him the less, seeing he trusteth to himself so much*. If you look no higher than your selves, your own Strength or Valour, Skill or Conduct, you cannot expect to prosper : He that doth so, must apply himself to him, in whose Hands are all Events. So doth this Centurion here ; this is said to be his Practice, in this last part of my Text ; as *he was a devout man, and one that feared God with all his house ; which gave much alms to the people, so, he prayed to God Always*.

We have now taken a sufficient View of him, to know the Man and his Communication : But seeing I am at this time in the midst of so many of his Profession ; Tribunes, Centurions and a Whole Band, much more considerable in their Quality and Circumstances than this *Italian* ; I must not have done without one particular Word to you upon the whole : And when I have dispatched that, with all the brevity that may be, I shall no longer detain you from marching. Sir

Sir *Walter Raleigh*, discoursing whether the *Greeks* or *Romans* were the better Soldiers, very fairly concludeth that the *English* were better than both. Nor is this the partial Judgment of a Country-man of our own alone, but you have a general Renown in the Nations that are round about you: You need not go to any, to learn the Art of War. But yet, as *Solomon* sent the Sluggard to the Ant, to learn of it; you must not think much, if I send you to this *Roman* in the Text, to learn something of him, that may make you yet better Soldiers than you are. In other things there is none of you, but, it is probable enough, may go beyond him; but here are some things, wherein I am afraid, there is not any of you but may come short of him: whatsoever is here written of him, is written for your Instruction; and if you will take out these from him, to be *Devout*, and *fearing God*, &c. then you will be perfect, and lacking nothing.

Let not this be thought inconsistent with your Profession, whatever Liberties too many of it give themselves, it hath been as famous for Men eminently

nently Pious, as any whatsoever. The first Man that we read professing Christ after his Crucifixion, was a Soldier, in that hour of Darknes when his Followers fled, Disciples fainted, Rabble derided, a Soldier and his Company owned him; *Mat. 27. 54. The Centurion and they that were with him, feared greatly; and said, truly this was the Son of God.* Nazianzen in his time had a *Cæsarius*, St. *Basil* Gordius. And a learned Writer, speaking of the Noble Army of Martyrs, saith, *Pars melior ex Militibus; The greater part of them were Soldiers.*

I must confess as to this, no very glorious things are spoken of you, to speak plainly, upon account of the late unnatural War, very abominable ones: There being then so many found, not only of such as behaved themselves scandalously in a good Cause; but even of such, as made no Conscience of taking up Arms in a bad one. I speak not this to shame you, but, as my Beloved in the Lord, I warn you.

And forasmuch as this was done upon Pretences of Religion, and the Fear of God, let it be a warning to you, for

for ever to beware of that *Religion*, that exhorted Men to do so; and that Anti-christian *Fear of God*, that is not joyned with *Honouring of the Kings*. When even *Barnabas's* were drawn away with their *Disimulation*, bear with me, if I am jealous over you with a Godly jealousy.

Especially, Considering of what Importance to the Publick such a Company as yours is; where every one, for your Eminent Skill and Experience, are not to be reckoned as single Men, but as leading Figures when they stand before Cyphers; whose Conduct, where ever you place your selves, giveth value to others, and maketh them signify. So that if the Light that is in you should be Darkness, by reason of the Consequences of it; how great might that Darkness prove!

It is not any discontented or conceited Faction I am commending to you: These, however they disagree among themselves, are well known, all to agree in this; to Equivocate, and speak suspiciously of Subjection to the Higher Powers: But the Pure and Undeiled, Substantial and Sound Religion of that Church, whose Apostolick

lick Principles allow *no Pretences what-
soever* for Rebellion and Disloyalty.

Take heed to your selves, and to
those that you admit among you, that
you be not poysoned or seduced, but
rooted and grounded in this; and the
Truths and Doctrines of it, will be Ar-
mour of Proof for you against all Temp-
tations of such Kind, you can be as-
saulted with.

Be such as this teacheth and requi-
reth you, so Sober and Pious, Know-
ing and Sincere; and you will be bet-
ter guided: Then you will never pre-
tend Inspiration to go against Scripture,
nor plead Conscience for casting off your
Allegiance; then you will never engage
against Lawful Authority, nor be hired
to support Incendiaries or Usurpers;
then you will never delight in war, so
as to desire the evil Day, for your
private advantage; nor deny your
best and utmost Service in it, if there be
a Cause that calleth for it.

So far will you then be from these,
or any other of these Evils that so
often attend upon the profession, and
have caused it to be evil spoken of;
that all Generations will record you,
not only for the Worthies of the
Earth,

Earth, but good Soldiers of Jesus Christ too: You will be a Glory at home, and a Terror abroad; a Seminary of Valour, and Walls to your Country; the Church will pray for you, and the State will prize you, the King will trust you, and your God will bless you: Bless you, if you shall be put upon Service, with Honour, and Victory, and good Success in this World; and when you have fought a good fight, and finished your course, and kept the faith; henceforth there is laid up for you a Crown of righteousness, which the Lord, the righteous Judge, will give you in that day, and not to you only, but to all those that love his appearing.

Now unto him him who is the Captain of our Salvation, the Author and Finisher of our Faith, Jesus Christ the Righteous; with the Father, and the Holy Ghost, be ascribed by us, and the whole Church Militant here on Earth, all the Kingdom, the Power, and the Glory, for ever and ever, Amen.

A
S E R M O N

Preached before the
Lord Mayor and Aldermen
of L O N D O N,

A T
GUILD-HALL Chapel,
January the 30th.

To the Right Honourable
Sir *William Hooker*, Lord
Mayor of *London*, and the
Court of Aldermen.

Right Honourable,

OF all the sound Doctrines,
which in the times that are
come, men will not endure, there
is

is not any that fareth harder, than that which respecteth Kings. So that it is plain, you have not consulted the Palats of the People (it could be only their Healths) in desiring this Discourse to be made publick. It is a Truth as evident, as it is severe, that so many as there are among us of Dissenters from the Church of England, so many there are, who are more or less unsound in Tenents concerning Magistracy. And then how is it possible to speak of such a Matter faithfully (though never so tenderly) without the offence and regret of many? The apprehension of it, usually on this day keepeth those who have most need of such Lessons farther from the places in which they are taught, than to receive any Vertue from them. If now you have ordered this to come to them
at

at their homes putting its Mouth
upon their Mouths, and its Eyes
upon their Eyes, it shall be instru-
mental to cause the departed Spi-
rit of Loyalty and Obedience, Hu-
mility and Sobriety to return into
any of them, I shall account it a
happiness, that by this instance of
Submission I have shown my self.

Your Humble Servant

Rich. Meggot



Psalms

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Psalms XI. 3.

*If the Foundations be destroyed, what
can the Righteous do ?*

THat the Doctrine of Obedience to the Civil Magistrate might not be misconstrued an Encroachment upon the Rights of Humane Nature, but received, as the rest of the Precepts of Christ, for a reasonable and prudent Service; St. Paul declareth to the jealous Murmurer (*Rom. 13.4.*) *That he is the Minister of God to men for Good.* The Institution was not for the Politick Advancement of some to be Princes; that they might enjoy themselves in incommunicable Poms and Splendours; but for the Benefit and Security of every individual Subject, that they might not vex and mischief one another with remediless wrongs and injuries.

It is true there are other Creatures (as Ants and Bees) live sociably together, without any Coercive Power to command and overawe them: but no argument can be drawn from these to our more troublesome and untoward Species. O 2 Their

Their Appetites are limited by their Real Needs ; but ours are retched by Emulation, Pride and Envy : from whence, if there be nothing to restrain them, will arise Hatreds and Strifes, Fears and perpetual Violences.

With them there is no publick Good that doth enterfere with the private Good of any one in particular ; but with men there is a General Good of the Society, which cannot always be promoted or maintained without the damage of several single Members in it.

Although they make Sounds among themselves, sufficient to expresse a simple instance, yet they have not the artifice of disguising words, whereby we put false colours upon things, to the fomenting of Discontents and causeless Quarrels.

From these and such like differences it is, that though the Agreement of inferiour Animals, when they flock and herd together, being Natural, there needeth no such Ordinance as a Supreme Authority, to preserve their Peace and Unity : yet that of Men being Artificial, it is necessarily required to make theirs firm and lasting.

There

There are no Nations, People or Languages that are not convinced of it. Could we ride Post upon the Back of the Sun, and thence look down upon all the Inhabitants on the Surface of this Globe we live on, we might find some people Naked without the Modesty of Cloaths; some Poor without the Gayeties of Wealth; some Rude without the Culture of Arts and Sciences: but none so Barbarous, but that they have some to Rule and Govern them.

This is the Foundation, which all Order and Equity, Quiet and Property among Corrupted men is built upon, which if it fail, they all fall into Ruines: And then it is easie to foresee what a Miserable and Distressed Case all Meek and Honest, Harmless and Sober People must be in; what Preys and Sacrifices to the Sons of Craft and Fraud, of Cruelty and Oppression.

These are conceived to be the Psalmists Melancholy Thoughts and Expostulations with Almighty God, upon such Occasion (the Danger of his own Destruction, as King of *Israel*) in the Text. As the great *Cæsar* was

O 3

wont

wont to say, That it was not so much his own Interest, as the Commonwealths, that he should be preserved safe: so seemeth holy *David* to reflect upon it here, and not so much for his own sake, as his poor Subjects, to be concerned at his present Condition. What will become of the Flock, if they have no Shepherd to look after them? How will the Children be wronged when the Father is gone that did provide for them? Where will the Building be, if the Foundations be undermined that did uphold it? *If the Foundation be destroyed, what can the Righteous do?*

While you are yet but at the door of the Text, before you enter further, I cannot but take notice that some of the Learned Languages have rendered it very differently from that Sense, which it carrieth in our Translation. The most ancient Version out of the Hebrew, the *Septuagint* hath it thus; ἡ κατητίσω καθῆλον, ὃ ὃ δὲ καίος τὶ ἐποίησε. *They have destroyed what thou hast prepared, and what hath the Righteous done?* And the other Interpreters that follow them, the Syriack, Arabick

Arabick and Vulgar (although a little-varying the phrase) in substance altogether to the same purpose. These make them part of the words of *David's* distrustful friends, who perswaded him in the first Verse, to retire in this his Exigence to some fortified place of strength, *Fly as a bird to the mountains.* And then it is the Motive with which they back their Counsel. His Arms and Militia were seized on, or otherwise become useless; his Forces and warlike Preparations scattered or else revolted, notwithstanding that Justice and Right he had on his side, and did so much depend upon,

If we take them so, there is this sad Truth to be gathered from them, *That a good Cause may have bad success.* Although it be not so clear what was the particular occasion of his penning this Psalm; whether the persecution of *Saul*, when he was fain to leave his Country, and live as an Exile in the Land of the *Philistines*: or the Rebellion of *Absalon*, when he withdrew himself from his Metropolis at *Hierusalem*, for the preservation of his Person, to the hazard of his Crown.



Evident it is, by this his Pourtraiture of himself in his solitude and sufferings, his Enemies had got the better of him.

This they cry up for a plain *Bath Col* in their own behalf, a Determination from above in their favour, saying, *God hath forsaken him.* Now they conclude that the Lord was for them, let his Laws speak never so much for t'other. When the Vapours of their Prosperity are fumed up into the heads of the prevailing Party, it is usual for their dazeling Eyes thus to mistake the fiery *Effluvia* of their own tumultuous and over-heated Spirits, for some miraculous Light from Heaven that shineth on them. *Am I come up without the Lord against this place?* saith *Rabshekah*, *The Lord said to me, Go up, &c.*

But let them that follow *Mahomet* plead the Conquest of their Swords for the Justification of their ways; we have not so learned *Christ*: If so be that we have heard him, and been taught by him as the truth is in *Jesus*: we know that here all things fall alike unto all, there is one Event to the good and to the bad, and no man can judge
of

of love or hatred by all that is before him.

The Wise God for great and weighty ends, either

The Punishment of some former Sins, or

The Exercise of some unacted Graces, or

The Discountenancing some unfitting Instruments, or

The Magnifying some after-providences, often dealeth with two contending Sides, as old *Jacob* with *Ephraim* and *Manasseth*, crosseth his hands on them; layeth his right hand on them that stand at his left, and again his left on them that stand at his right, guiding them so wittingly. The Arms of the unbelieving *Ottoman* have been crescent, when all his neighbour Christians have been in the Wane. The Harps of the *Irish* Protestants hung upon the Willows, while the blood-thirsty Papists among them sung to theirs and made Melody.

Should we judge according to such Appearances (concluding from the Providence of God to his Approbation) what not only unrighteous but ridiculous and contradictory Judgment must

must we pass upon things? making the same bread and stone, both Fish and Scorpion? As the Barbarians on *Paul* when the Viper was on his hand, then he must be a murderer; when he shook it into the fire, then they change their minds, and say, that he is a God: so must we, blow, now hot, now cold; pronounce now blessing, now cursing, (according to the interchangeable sways and turnings of the doubtful and trembling Scale) upon the same Cause.

But this is a point which, as for your sakes I need not, so for our Translation sake, I must not longer insist on. This more suitable to the Original, maketh the words have another aspect: to be not an argument of *David's* Friends to him, to fly from his Adversaries, but of *David* himself to God, to protect him against them. And so they are a Rhetorical Representation of the ill Consequences that follow the want of lawful Governours and Government. Where the Turbulency of evil and unreasonable men shall prevail to the pulling down and rooting out of these, what is like to become of that Kingdom and People?

People? This is the sum of his Exposition, *If the Foundations be destroyed, what can the Righteous do?*

Consider thus, they contain,

First, a significant Denomination of them who are in lawful Authority; they are they upon whom the welfare of the People is bottomed, the *Foundations* of it.

2dly, A dreadful Supposition of their Danger, from the Fury or Treachery of the never-satisfied Sons of *Belial*. These *Foundations* may be destroyed.

Lastly, The fatal Confusion that must follow such Acts of desperate Disobedience and Disloyalty, *What can the Righteous do?*

These are the Particulars the mournful Text, and more horrid Tragedy of the Day require that I should speak to.

The first in order, is the Denomination, the significant Denomination, here given to them who are in lawful Authority, they are they upon whom the welfare of the people is bottomed, the *Foundations* of it.

The Etymologists will have it, that the *Greeks* upon this score called their
King

King βασιλεὺς, ὅτι, say they, βάσις τῆ λαῆ, that they chose such a word to express him by, as was derived from a Root which signifieth a Basis, as he that supported the Interest of the whole Community. It was no Court Complement that the People passed upon *David*, but a judicious and sober Truth, when they tell him, 2 Sam. 18. 3. *Thou art worth ten thousand of us*; as to their publick Concernments there is none can doubt but he was so.

Most of the Titles that are given by the holy Ghost in Scripture, to them that are honoured with this high employment, commence upon this *Hypothesis*. They are called *the sheilds of a Land*, Psalms 47. 9. as they that defend it from being hurt: *The healers of it*, Isa. 3. 7. as they that cure it when it hath been wounded; *The bars of it*, Lam. 2. 9. as they that secure it from being broken open by foreign Invasions: *The foundations of it*, in the Text, as they uphold it from tumbling down by intestine Commotions. Passages of this nature have given countenance to an old Tradition among the Jewish Doctors, viz.

viz. that although there were but three things enjoyned their Fore-fathers before-hand, to do when they should possess the Land of *Canaan*; One, to destroy the *Amalakites*; Another to build the Temple; yet the first of all was to chuse them a King, as one without whom they would scarce be in a Capacity of either of the other two. From this their apparent Usefulness, not only Jews and Christians, who were expressly commanded it from their God, but the whole remaining World with one consent (and who can suppose such a General and Oecumenick Council as this should err?) have of their own accord decreed a Hedge to be made about their Sacred Persons, that none upon any pretence whatsoever should stretch forth their hands against them.

It is true, apprehending that bottomless Evil of having things managed in ways that are purely Arbitrary; and that great influence the observed Examples of Princes have upon them that are their Subjects, they cautiously provided Ordinances for them, not only to govern the People by, but,
in

in several places, themselves also. *Diodorus Siculus* speaking of the *Egyptian* Kings, relateth how besides the Rules of their Judging, the very manner of their Eating, the times of their Bateing, the hours of their Sleeping, the Qualifications of their Officers and Attendants were all punctually prescribed to them. And so it was with the Jewish, *Deut.* 17. 16. there were Injunctions about the Religion they were to profess, their Wives they were to marry, the number of the very Horses they were to keep, &c. The Prophet *Samuel* wrote a Book about them, though now it be lost, there is mention made of it, *1 Sam.* 10. 25.

But although there were Laws to guide and direct them, yet if they forgot themselves so much as to violate and break through them, there were none by which they might resist and punish them, their Ministers and Instruments were ever accountable, but as to themselves it was a Maxim every where, that they could do no wrong. The *Egyptians*, *Herodotus* hath told us, as a modest Admonition to their Successors, did sit solemnly

lemnly in judgment upon their Kings, after they were dead; before they put them into their Sepulchres, a survey was made of their past Reigns, and accordingly there past a Sentence of Honour or Dishonour on them: but to do it while they lived, is so presumptuous an Abomination, as that nothing was able to provoke them to. The later Rabbins have asserted, that if their Kings transgressed in those particulars enjoined them by the Law of *Moses*, the Sanhedrin might adjudge them to be scourged: but this if it were true (which we may well suspect, there being so many things in Scripture that seem against it, and nothing but their extravagant Say-soes appearing for it) if, I say, it were true, it was rather a Voluntary Penance than a Judicial Sentence: for they themselves confess it without infamy, it being in his own choice, both the number of the Stripes, and the Person who should inflict them.

For the Office sake, all places and Countries have in the highest degrees been tender of the Officer; and in kindness to themselves, if they had
none

none for him, still took care of his Preservation. The Kings of the Gentiles did exercise Lordship over them (a rough and domineering Power) yet they that exercised this Authority were called, by them that were under it, all things considered, their Benefactors. Insomuch that *Plutarch* (in the Life of *Themistocles*) thinketh it well returned of *Artaban*, who when asked, among all the wise and eminent Laws of the *Persians*, which he thought the most wholesom, answered, that which required Honour and Obedience, Tribute and profound Submission to be paid to them that ruled them.

How wild a Wickedness is it to act otherwise! If there were no danger of their receiving to themselves damnation in the other World for such unjustifiable and forbidden practices; yet they do but bring upon themselves troubles and calamities in this. What doth *Sampson* get by pulling down the Pillars of the House? he hath his revenge indeed upon his enemies, but (alas!) he payeth dearly for it, poor man he braineth himself too. And what do turbulent and unpeaceable
Men

Men get more by pulling down the Pillars of the Commonwealth they live in? Whatever they may fancy and propound to themselves, what is the usual end of it, but burying the Peace and Fortunes if they have any of themselves and others in the Rubbish of those unforeseen, but unavoidable Confusions that must ensue upon it! But yet notwithstanding the Experience of so many Ages hath so abundantly confirmed this, there seldom want some who would be adventuring upon this senseless Project: and if any room, or it may be but its Furniture, in the vast Building of the Policy, have the ill luck to be disliked by them, are for pulling down all, and razing the very Foundations. And hence it sometimes cometh to pass that God permitting, and they succeeding, they are destroyed: which is

The dreadful Supposition conched in the next part of the Text, the danger of them who are in lawful Authority from the Fury and Treachery of restless Sons of *Belial*. The Foundations may be destroyed.

P

Seeing

Seeing the Foundations are of the same corruptible Materials with the Superstructure, we cannot expect they should last always : though they are said to be Gods, yet they must die like men : why then doth so contemplative a Person as *David* send forth such a Tragick Exclamation at their downfal ? Did he think that the holy Oil that anointed him King of *Judah* was so sovereign as to exempt him from being a subject of Death ? No, it was not the thing, but the manner of it, he seemeth so startled at. It is one thing to have the Foundation fail of it self, another to have it destroyed by others : although in common Buildings the mischief is the same to that which standeth upon it, either way all cometh tumbling down, yet in these it is quite different. In the former case, the State still remaineth as it was, upheld by the surviving Heirs, who immortally supply the place : but in this latter that only Remedy seldom or never is admitted of, but *αι διαδοχαι*, as some Greek Copies read the Text, the Legal Succession also is cut off with them.

And

And yet as pernicious as this is to the People, so common hath it been for their Kings to be served so, that a violent and untimely End is Proverbially called, *Psalms 82. 7. falling like one of the Princes.* This hath been the lot, not only of Usurpers who had no Title, and Tyrants that abused their Office, but even of the most excellent and deserving among the Order. In sacred Story you find *Moses*, though the meekest and mildest man the World then had, yet is murinied against and like to be deposed by *Corah* and his Complices. *David* is a man after Gods own heart, yet fowl-mouthed *Shimei* bespattereth him, and fair-tongued *Abjalon* stealeth away the peoples hearts from him. *Abasuerus*, a Heathen indeed, but in the character of all Writers, a well qualified and sweet natured one, yet *Bighan* and *Tereſſa*, though no cause can be found for it, are said to be wroth, and that they sought to lay hands on him. Should we pass into the *Roman* History, it would there appear that of the forty Emperours between *Julius Caesar* and *Constantine*, there were not ten that died in their Beds; and of them

that did, scarce one that was not endangered by more than one Conspiracy. And thus, (though not in so great proportion, where their standing Forces being less, were more governable) hath it been in the other parts of the Earth also.

Of which a twofold account may be given,

One from God,

Another from men.

First, If we look upwards, as we ought in all the various Events below, as it cometh from God ; he hath informed the people that they ought to be sensible of it, as an Effect of his anger and displeasure ; not against their Princes that are so used (though sometimes it may be so, they ought not to pass that Censure on it, because it is more than they at any time can be sure of) but against themselves over whom they reigned, for the punishment of their sins. So *Solomon* telleth us, *Prov. 28. 2. For the transgression of a land,* (even when there may be eminent and exemplary Piety in the King) *many are the Princes thereof.* If by this [many] be meant many collectively, then it sheweth

the

the sweet Original of that we call a Commonwealth, the blessed Womb that beareth it, and the Paps that gave it suck : It is not the Reformation, the Liberty, but the Transgression of a Land, that it oweth its Birth to. But if it be not meant of many at a time (as in his days and for some while after, it doth not appear there was any such Form of Government as a Democracy in the World) but of many successively, then it informeth us, that where-ever this befalleth a Nation, that the Crown stayeth not hereditarily fixed in one, but is ravished from Family to Family (where there must needs be contrary Dependencies, Factions, and Projects) it is a Judgment on them. Although the new-fangled Multitude may fancy to themselves before hand great Advantages by such alterations, yet in the Event they still find it is but an Addition of new Distractions to their old Grievances, or an exchanging their Rods for Scorpions : insomuch that when they see the Successor, nothing more common than (with the Peasant that would be digging for *Antigonus* out of his Grave again)

The Seventh Sermon.

to confess they were better under his Predecessor.

And by how much the Prince is the worthier, by so much the Case is still the sadder. When *Saul* is slain, the Children of *Judah* are taught the use of the Bow, that they might revenge his death: but when *Joshua* is slain, all *Judah* and *Hierusalem* mourn in the Valley of *Megiddon*, they lament his death. So that if *Hiram* King of *Tyre* said of *Solomon's* Reign, *Because the Lord hath loved this people, he hath made thee King over them*, we may upon the same ground affirm upon such a King's Ruine, because the Lord is incensed against that people, he taketh away him from being King over them.

Various are the ways of God in animadverting upon the ways of men. As where there is a natural Union, sometimes he visiteth the sins of Fathers upon the Children, and sometimes again the sins of Children upon the Fathers: So where there is this Political Union, sometimes he visiteth the sins of Kings upon their Subjects, and sometimes again the sins of Subjects upon their Kings. Nor can one
suffer

suffer without the other : for if the Head cannot say to the Foot, I have no need of thee, much less can the Foot say to the Head, I have no need of thee. So that as it cometh from God, it is certainly a token of his Indignation. Look downwards upon this in the

Second place, as it cometh from Men, and it must be attributed to their Pride and Ambition ; the Pride and Ambition of such as covet to be in their Room. God permitteth it as a chastisement for a disobedient and offending People, howbeit these mean not so, neither do their hearts think so; but it is in their hearts to promote and exalt themselves. Though the Dignity of Princes be great, yet their Burthens are so heavy, that several, who have not been much mortified neither, merely out of Prudence and Modesty have declined the meddling with it. *Saul*, when to be appointed King over *Israel*, hideth himself among the stuff: *Gordian*, when elected Emperour, fell down upon his knees to beg them to pass him by. *Charles the Fifth* grew weary of his fortunate Scepter, and upon a long

Experience deliberately resigned it. But though the Olive and the Fig-tree and the Vine have no mind any of them to be King of the Trees, yet the Bramble is wild for it. There are that consider not that the Head is the leanest part of the Body, but only that it is the highest.

Not that if they were so shameless, men were ever so silly as to own this directly; that were the way to lose the envious Rabble (Tools without which such work as this can never be done) and be forsaken by the giddy Multitude. No, no, they have solemn Protestations and self-denying Ordinances, specious Declarations and fair Remonstrances, for the cajoling and inveigling these. But whatever hypocritical Colours it may be painted over with, when time hath washed them off, the End all along hath made it appear this was the Old Cause that was underneath, they kill, that they may take possession; they dethrone, that they may reign in his stead. In so much that though there never yet was any Rebellion or Civil War, where Religion or Liberty (according as the Genius of the place would
best

best bear) were not one or both pretended, yet I shall adventure to say, that he who examineth the most judicious and impartial Writers of Story, will be hugely put to it to produce an Instance of any one, where personal Disgusts and selfish Designs were not the first promoters and fomenters of it.

Now there being no place unpestered with store of these, hence it comes to pass, that in all places, according as they have seen probability of prospering, lawful Governours have been disturbed, and the Foundations attempted to be destroyed. But O how deplorable is the Condition of that People, where such things do happen! How are they tossed by the boisterous Waves, and their *Souls melted because of trouble!* How do they reel to and fro and stagger like a drunken man, and are even at their wits end! Such is the Description here given of them that are in these State-forms, in the

Last part of the the Text, where you have the fatal Confusions that follow upon such wicked and disloyal Practices Rhetorically represented,
What

What can the Righteous do? If the Foundations be destroyed, what can the Righteous do?

It is not asked, what shall they that call themselves the Righteous do: there are of them that pretend it is lawful for them to do this, destroy the very Foundations: that to them pertaineth the Priviledge and the Glory *to bind their Kings in chains, and their Nobles in fetters of iron.* So a place, not hard to be understood, hath been wrested by them, to their Sovereign's destruction, as well as their own: and because the *Israelites* had a Promise that they should so conquer the Kings of *Canaan* (whose Country God had engaged to restore to them, as those to whom, by an hereditary Right derived in a direct line from *Sem*, it did belong) therefore assert that the People of God, in all ages, may serve their own so also. But if this Title be a legal Commission for it, and a sufficient Dispensation from all the Precepts of Obedience and Subjection, who would ever be guilty of such coarse Sins as Treason and Rebellion? How cheap and easie is it for them, when upon such projects,

jects, first to canonize themselves ? For though men of downright Integrity do ever abhor the Canting and unmanly Superciliousness of such distinguishing and vain-glorious Names, yet men of subtil Mischief (it is easie to observe) have ever most unbeseemingly affected them. The bitterest enemies of our Blessed Lord called themselves Pharisees, that is, they of the holy Separation. They that denyed the Resurrection, Angel and Spirit, called themselves Sadduces, that is, the Righteous. Those Hereticks, against whom St. *Paul* is so sharp in most of his Epistles, called themselves Gnosticks, that is, the Knowing and Enlightned. Those plundering bloody Rake-hells among the *Jews*, called themselves Zealots, that is, inspired Reformers. But they are not the Saints, that we have nothing but their own word for, that are here nequered after.

Neither doth he ask, what can the Unrighteous do ? No, there is no question to be made of them, but they will do well enough, it may be best of all then; others Ruines shall be their Raisings, others Losses shall

shall be their Gains. What if the Waters are troubled? they know how to catch Fish in them. What if the Kingdom be in a Flame? they take the advantage of warming their own hands at it. They can sail with the Wind that bloweth, and with the Hedg-hog be sure to open to the Sunny side. They that can dispense with their Oaths, and comply with Usurpers; be Instruments of the illegal Innovations, and *zealous for the statutes of Omri*, may receive some wages for their unrighteousness, and ravish to themselves Fortunes unexpected as ignominious: But for those that dare not debauch their Consciences, nor be partakers of other mens sins; that will retain their Integrity, and rather than do, would suffer evil, what can these do?

These are they that are here so pitied, as in a lamentable and woful case, and that in all which concerneth them either as men or good men, I mean both

Their Religion and
Their Property.

First, consider them in their Religious Concernments. Religion indeed, consider'd

consider'd in an abstracted Notion, standeth upon a Foundation that cannot be destroyed. It is *built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner stone*. So it dependeth not upon the Will or breath of any mortal Man, how great soever. It was the same, as much deserving to be believed, as necessary to be obeyed, yesterday, under the most furious heathen Persecutions, as it is to day, that Kings are become its Nursing-Fathers. But though, as it is a divine Revelation, it standeth upon another bottom, and leaneth not at all upon the Civil Power, yet as it is a visible Profession, so it is a most desirable and strong Support to it. As long as this holy Vine hath the benefit of such a wall to grow up by, it spreadeth its orderly and thriving branches, secure both from the Boar and Foxes: but when this is undermined and falleth, how may we see its weak and feeble parts, unable to sustain themselves, ruinously drooping upon the same deceitful earth, rotted by that, and tangled within it self.

God

God grant them as much Grace, as they have Cause, to repent of their ingratitude, that if the Magistrate doth not humour them in all the odd punctilio's of their disputable and troublesome perswasions, still are murmuring, sad times! and persecution! O how thankful both to God and them would the better primitive Christians have been, if they could have been blessed with such Defenders of the Faith, who would but have encouraged them in the Profession of its great Substantials! Call to mind the days of old, when the Potentates of the earth took council against the Lord, how Christians could not go to the Temple without danger of being sacrificed at the Altar; not put up their prayers, but others were ready to pour out their Souls for it. How as soon as they were discovered to follow the Lamb, they were condemned to be cast to the Lyons; and might not partake the Riches of the Gospel without utter undoing of themselves and Families, and see in that Looking-glass the rueful Countenance Religion hath when the Civil Power is averse to it.

Nay,

Nay, though he be not a *Nero* that is in the Throne, if he be but a *Gallio*, how much doth the Church of God suffer? what Contradictions? what Schisms? what Scandals? what Disorders? what Animosities from among their own perverse and wanton selves, where there is no restraint on them? *Ammianus Marcellinus* maketh this excuse to his fellow heathen, for *Julian's* not persecuting the Christians, as did some preceding Emperours, That it was not from any Inclination he had to them, but from an observation he had made on them, that no savage Beasts are so cruel and quarrellsom among one another, as they, when they are at liberty; and that therefore he did indulge them, that silyly he might undo them. This having always since been found the sad Effect of it, the destruction of a pious and prudent Magistrate must by all be concluded a dreadful Blow to the Righteous upon the account of Religion. Nor are they likely to suffer less by it in the

Second place, upon the account of Property. If there be no King in *Israel* every one will do that which is good

good in his own eyes : and though this seemeth pretty and desirable, if a man could enjoy it alone, yet when every other hath it besides himself, he being but one to so many, the pleasure will not near counterpoise the danger. Where each Individual sets up for an *Ishmael*, his hand is against every man and every Mans hand against him. O the Insolencies, the Oppressions, the Cruelties, the Crimes of all sorts, that such a Land must be covered with ! How will the Hawks prey upon the Doves ! The hungry Sharks devour the more helpless Fry ! Where there is no Law, there will be nothing but Transgression. It was discreetly answered of the Child, when dissuaded from taking on so for his dead Father, because he was severe and harsh to him, That though he was a severe and harsh Father, yet he was a Father still. It is so here, the Commodities of Government are so great, that a very froward and rigid Father, of the Country is better than none at all. For whereas in a Corrupt Monarchy there may be one Tyrant, in an Oligargy a few Tyrants, in a Democracy many Ty-

rants;

rants, in an Anarchy they are all Tyrants.

Not that the Throne doth any where long stand empty. One passeth away and another cometh, but the poor Subjects (as earth) abide so, and are under one or anothers foot for ever. But if we should suppose, that upon the downfal of one, in process of time, another building more fair and goodly than the former should be erected, yet when the Foundations fail, this is undeniable, the several parts of the present Superstructure that stand upon it, will be generally spoiled and broken; and that, one would think, should be consideration enough to them to be chary of it. To strip the argument of *David's* Metaphor, none can reasonably hope that their lines should fall in such an *Eutopia*, where there shall be nothing amiss in the publick Administrations, but for them to determine upon resisting and pulling down their Governours, because they are sensible of some Failures and Miscarriages in their Government, is much such wise contrivance, as he that resolved to have his Head cut off, that

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he

he might be eased of the Tooth-ach. For certain it is. that among the greatest Tyrants the Earth hath ever groaned under, the *Caligula's*, *Nero's*, *Domitian's*, there cannot one be named, that ever shed so much blood or did so much wrong to a place, as a Rebellion or Civil War doth. No, where they have slain or undone their thousands, these have their ten thousands. Down then, down to the place of Darkness, from whence it came, with that Antichristian Principle, That it is lawful for the People, upon the ill Managery and Abuse of their Power, by Arms and Force to depose and punish their Princes; seeing any Faction that is strong enough, will be sure to call themselves the People, and whatever they dislike shall be voted ill Manageries and Abuses. This once admitted, layeth the Axe to the Root of all Civil Society, destroyeth the Foundations of all Peace and Settlement, keepeth up constant Jealousies between Kings and their Subjects, and involveth all Humane Affairs in a wild and endless *Chaos*. From which the Righteous God of Order now and always

ways defend the World in general, and this distracted Land we live in in particular. For, *If the Foundations be destroyed, what can the Righteous do?*

I have done with the several heads propounded from the words to be discoursed of; and now, O that there had never been the Execrable Occasion of proceeding any further! Then we had not been such a *Babel* among our selves, nor such a By-word to the Nations round about us! Then the Blood of our slain had not cried so loud, nor our wickedness been unparalleled! Let the day on which it was acted be solitary, and let no joyful voice be heard in it! Let it not be joyned unto the days of the year, nor come into the number of the Months! The melancholy Text hath yet one syllable of hope in it that is [If] *If the Foundations be destroyed*, there it is but a hazard whether it would be so or no: but in this days sorrows even that small Cranny of Light was stopped up, and to the high Dishonour of the Righteous God, the deep Defilement of our native Land, the fearful Scandal of the Re-

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formed Religion; in the Person of our then most Gracious Sovereign, our Foundations actually were destroyed. Although I abhor that barbarous Cruelty of tearing open Wounds, which time is closing up, equally with that pragmatick Sin of the Pulpits meddling with things pertaining to any other Kingdom than that of God; yet it would seem a stupid offence against both this sad Anniversary and Assembly (so far as it lyeth within the Compass of my Profession and relateth to Christian Doctrine) to say nothing of so extraordinary and calamitous a Subject. Lend me then a few Minutes for some serious reflections upon that Scarlet Abomination, and I shall leave you to your Prayers to deprecate the Guilt of it, that the Lord may not require it.

This is that we chiefly are met together for. Though *David's* Cursing the Mountains of *Gilboa*, the insensible place where *Saul* fell; and *Jacob's* the Treacherous Cruelty of *Simeon* and *Levi*, in slaying of a Prince to whom they were no Subjects, might seem some Plea for the vehemence of a Satyr, against the more inexcusable Instruments

Instruments of this so great a Wick-
edness: yet in the annual Exposing
the Body of our murdered *Cæsar*,
the great Design is not to provoke to
any Passion, but that of Grief and
Sorrow. And this not for him (who
is long since entered into his Joy,
and hath received a Crown incorrup-
tible, and that fadeh not away,
which God the Righteous Judge hath
given him, instead of that his Un-
righteous Judges took from him)
Grief and Sorrow (I say not for him,
but for that complicated Guilt of his
crying Blood, that it may not come
either upon this Generation, or those
that shall come after us.

That which looketh like the most
threatning Symptome that it may, is
that there are so many yet among us,
that needlessly adopt the Crime, and
beholding it in no other Mirrour than
such a one (as that *Pausanias* telleth
us was kept in the Temple at *Smyna*)
which represented every thing that
was beautiful as deformed, and every
thing that was deformed as beautiful,
will be Justifying instead of Mourn-
ing for it. The Houses of God
would not in most places be so un-

frequented, nor this Day so slightly observed, if this Woe were not yet in part upon us, of calling *evil good and good evil*: and because he suffered in the same Manner as a Malefactor, there are too many will not learn to distinguish that it was not by the same Right. Had he been poisoned at his Table, stabbed in his Chamber, stifled in his Bed, they would not have stuck to have called it Murder; but now he was beheaded on a Scaffold (as if it were any thing the more blameless for being shameless) it shall be accounted Justice.

It would be superfluous for Confutation of this to have recourse to his Innocence, although **L**ike *Cerannias* which *Pliny* speaketh to look like an ordinary and worthless Stone in fair, but shine and sparkle gloriously in dark and stormy Weather) thousands and thousands of his once deluded Subjects were fully convinced of that, during his Calamities, and then seemed troubled for him, whom before they troubled: not (I say) to have recourse to his conspicuous Innocence, this had been a daring Wickedness against all the Laws both of God and
Man,

Man, merely upon the account of his Office. It was the Aggravation of their Wickedness that they destroyed their good King, but their wickedness was that they destroyed their King. Such a Care he, whose Vice-gerents they are, hath taken of them both in the Old Testament and the New, that he that runneth may read, no man can stretch forth his hands against them, and be guiltless.

This was the constant Doctrine of all that were called Christians for more than 500 years together ; and though afterwards it was corrupted, yet they that pretend such peculiar Abomination of Popery, one would think, of all men, should not have symbolized with it ; for let all the house of *Israel* know assuredly (how-ever now with that other Harlot she wipeth her mouth) *Rome*, degenerate *Rome*, was she by whom the Doctrine of King-killing was first sanctified. It cannot be denied indeed, but that loose and dangerous Tenents of that nature have been vended by some who were enemies to that Communion : but ye this is manifest, they were of a later Date ;

insomuch that whenever any of their Tongues or Pens have been found fighting against the Civil Power, he that will take the pains to enquire, may easily discover that they sharpened their Weapons with these *Philistins*.

But that which is the pleasantest Scene (if any may be called so in so sad a Plot) is to see how these two, though they seem to agree so well as to the main Matter, (*viz.* That Princes may in some Cases be deprived not only of their Government, but of their Lives too by their Subjects) yet differing as they do in the explication of the Matter (as Naturalists report the Combat of the Elephant and the Dragon) have each very substantially confuted and overcome the other. When they of the *Romish* Party defend such things by the high and mighty Power of the Pope, they of the Consistory undeniably prove against them, that Christ never made him a Temporal Judge however, and that he is but a busie Body for meddling in these Matters: when they of their Consistory plead for such things from the Fundamen-
tal

tal Power of the People, they of the *Romish* Party irrefragably prove against them, that they being Inferiours, are not to resist but submit to every Ordinance of Man for the Lords sake. Thus when Voluptuous *Childerick* of *France* was deposed, and the Crown transferred to Ambitious *Pipin*, then Lord Marshal, it is observable that both sides speak well of it. *Bellarmino*, *Harding*, *Fewardentius*, with the rest on that side, grant that it had been unlawful for the Nobility or Commons to have done this of themselves, because of their Oaths; but Pope *Zachary* absolving them, it was well and justifiable. *Danans*, *Buchanan*, *Hottoman*, with those on that side, prove it malepert Pride and Arrogance in Pope *Zachary* to pronounce any Sentence, but the Nobility and Commons of the Country concluding it meet and necessary, this, they say, made the Fact lawful. Thus while the Thieves, that would be stealing the Sovereign Authority of Princes, fall out and quarrel, by their detecting one another, these come honestly by their Goods again.

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Our Regicides pitched upon the more plausible Plea of the two, *viz.* The Original Power of the People, (which they pretended) being made over but in trust, if they judged it abused they might re-assume. But this *Hypothesis* is so unsound in all its parts, it will no more bear handling than one of the Apples of *Sodom* ? and it could not but be wondred at that they did not relinquish it as soon as they avowed it ; were it not for what the modest President of it returned to this excellent Prince, when he would have argued it with them, namely, That that was a Court that would not hear Reason. When *Valentinian* (in *Sozomen*) was pressed by the Army to a thing he thought inconvenient, he told them it was in their power whether they would have chosen him Emperor or no, but having done it, the Act was irrevocable ; they had nothing to do now, but leave affairs with him, and obey him. In this case there might be said more : it was not in their power whether they would have him for their King or no, his Crown was not Elective but Hereditary, with what face then could

could they affirm it was in theirs to depose and condemn him?

No, not even by their own beloved Principle. For if this power were in the People, then every one had an equal share in it, and ought not only personally to have been consulted, but explicitly to have given consent to it. But (blessed be God) the abused People were not given over to such a reprobate sense: no, though for the better sound sake they used the Name of the Commons and the People, they had no more ground for it than for their Pretences to the Spirit and new Lights. Set aside the People of the obnoxious Army, and who of the People were they that would own it? Were they the People of *Ireland*? Why then did they not signify it by some Authentick Instrument? Were they the People of *Scotland*? Why then did they publish a Declaration against it, as contrary even to their Covenant? Were they the People of the Country? Why then did they so oft petition for a Personal Treaty? Were they the People of this City? Why then did they pull up your Posts and Chains, and
keep

keep a Garrison in your very Cathedral to over-awe you? Were they the Peoples Representatives in Parliament? Why then even of those, that remained at that time among them, did they imprison so many, before they could obtain a Vote for it? No, so far was it from any of this, that the ablest Writer that was to be had for money, to defend the Villany to the World, being pinched, with the fewness and despicableness of those who were engaged in it, hath nothing to return to it, but that sneaking Blasphemy, That it was the Mysterious Will of the Lord, and so *not many Wise, not many Mighty, not many Noble* were called to it.

But yet all this should not make the Nation think themselves wholly unconcerned in it. Although in Murder the Law maketh all to be Principals, yet great Numbers that in Conscience may be acquitted, as to that, yet (I fear) upon the examination of things, may find enough in this to accuse themselves as Accessories. Such they should acknowledge themselves (how good and harmless soever their Intentions were) who
by

by their early Activeness among, or Assistance of his more blood-thirsty Enemies, helped them into the capacity of thus dealing with him. The depriving him of his just power was the destroying of the King, the depriving him of his Life was but the destroying of the Man; I doubt not but I may bespeak multitudes of those, as St. Peter did the Jews in the case of the holy Jesus, *And now Brethren I wot that through Ignorance ye did it, as also did some of your Rulers*, following these hypocritical Ring-leaders to the War, as the two hundred men did *Absalon* to *Hebron*, in the simplicity of your hearts, and knew not any thing; yet those that designed not the diminishing so much as a hair of his head, yet inasmuch as they cut off but the lap of his garment, now they see what followed on it, in this day of Humiliation should have their hearts smite them for it.

Let not the distance of time since these things were done, make us fancy our selves the more secure, as if it were a thing so out of date, as that it were superfluous now to take
any

any notice of it. He that considereth the vengeance God took on *Amalek*; destroying both Man and Woman, Infant and Suckling, Oxen and Sheep, Camels and Asles, and that for a Sin had been committed by their Ancestors four hundred years before: or all the righteous Blood that had been shed on the Earth, from that of righteous *Abel* coming upon the *Jews* four thousand years after; may soon be satisfied, that if we do not so repent that God doth forgive, we have no reason to hope he will ever forget us.

Because therefore his Judgments are unsearchable, and his Ways past finding out, that we cannot know the Mind of the Lord nor in such things be of his Council, as to tell to what degrees he may yet look upon it and require it, let us heartily and fervently importune him this day, That he who is plenteous in Forgiveness and heareth Prayers, would not lay this or any other either of our National or our Personal, our Open or our Secret, our Old or our New Sins to our Charge; that he would visit us according to the days and the years wherein we have seen evil; and

and as he hath once more graciously restored, so he would always mercifully preserve both Foundation and Superstructure, King and People, Religion and Laws, from the danger of Destruction, by any kind of Enemies that lie in wait for them, either those that would have blown up the Father, or those that did this day cut off the Son, that under our most Gracious King and all that are in Authority, we may live quiet and peaceable Lives with all Godliness and Honesty ; *giving unto the King eternal, immortal, invisible, the only wise God, honour and glory for ever and ever, Amen.*

A S E R-

A
SERMON

Preached at

An ASSIZE.

JAMES I. 25:

—*The perfect Law of Liberty*—

THE Solemn business of this time is the same with what we read of *Samuel's*, 1 Sam. 7: 16. where we find that he went from year to year in Circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places. This is a laudable imitation of that, and no contemptible privilege it is for a People to have it so; to have Justice condescend to come to their Doors, and their Wrongs redressed, not only uprightly, but so conveniently.

A

And

And yet though this be so very well, every one must grant it were a great deal better there were no occasion for it, that all men would be so honest and orderly as to save the Magistrate such labour. It is well there are Fetters and Gibbets for Robbers and Murtherers; but Oh how much better would it be, that such would *labour with their hands the thing that is good, and do violence to no man!* It is well there are Prisons and Remedies for Cheats and such as are unjust; but Oh how much better would it be that they would be *righteous in their dealings, and none go beyond or defraud his brother in any matter!* It is well that there are *Actions, and Damages* for Scandals and Defamations; but Oh how much better would it be that *all bitterness and clamour, and evil speaking were put away from us, and that there were no backbiting!*

Fanciful and Eutopian as such imaginations now look to them that know the World, so it would be in a *Christian Kingdom*, were we *real* in this Religion. All such enormities this forbiddeth under severer penalties than human

human Laws are capable of inflicting ; for though every sin against God is not an injury unto men, yet every injury unto men is a sin against God.

And this is that my Discourse at this time shall tend to ; to evince, that the Gospel is so far from dispensing with any of those obligations the light of nature and reason lay on us . that it requireth them with more strictness ; it is a *Law*.

Not as Mens, in any thing deficient and incomplete, but wholly faultless ; it is a *perfect Law*.

And that this may not seem inconsistent with the *Graciousness* of the Dispensation, I shall shew you, that in all this ; it is so far from being any real Ineroachment upon our *Freedom*, that is that which best secureth it ; it is a perfect Law of *Liberty*.

These are the three particulars which the Text declareth of the Gospel of Christ:

First, The *Nature* of it, that it is a *Law*.

Secondly, The *Exactness* of it, that it is a *perfect Law*.

Lastly, the *Advantage* of it, that it is a Law of *Liberty*.

These considered, may tend something to the clearing our Apprehensions not only about the Authority, the Excellency and the End of this *Royal Law of Christ*; but also the Necessity, Quality, and Obligation of the sundry *Laws of Men*; and in pursuance to that I shall speak to each of them.

The first thing we have here to take notice of, in this Description of the Gospel, is the *Nature* of it, that it is a *Law*. A *Law*! This foundeth a little unusual, it is commonly put in Opposition to it. The Evangelist telleth us, *The Law was given by Moses,* Joh. 1. 17. *it is Grace and Truth that came by Jesus Christ*. It is true, there is much difference between this *Law* and that of *Moses*; but yet this is a *Law* too, as well as *that* was. A *Book of Statutes*, to explain and tell us what we should do, and what we should forbear; a *Rule of life*, to instruct and shew us the good that we should embrace, and the evil that we should avoid: So it is called *the law of Faith*, Rom. 3. 27. *The law of the Spirit of life*, Rom. 8. 2. *The law which we are under to Christ*, 1 Cor. 9. 21.

The

The Holy Jesus, as he came into the World *revelare credenda*, to reveal saving Truths for our Instructions; *tollere peccata*, to make satisfactory Attonement for our Transgressions; *confirmare promissa*, to establish pretious Promises for our Encouragement: so likewise *promulgare precepta*, to publish strict Rules for our Conversation.

The rest of the Creatures are all easily ordered, the *Heavens and the Earth* hear God's Voice; the *Winds and the Seas* obey his Call; *Fire and Hail, Snow and Vapors* fulfil his Word; the *Turtle, and the Crane, and the Swallow* know all the times of their coming; but man, man, who in order to future Recompences is made a free Agent, abuseth his Will most grossly, hath been a cross and Masterless, a morose and disobedient Creature from his very first Creation. *Line upon Line, Line upon Line, Precept upon Precept, Precept upon Precept*; hath been all too little to bind him. *Xenophon*, elegantly describing him, observeth, Cattle will be kept within their Hedges, Horses made tractable by their Riders, Wild Beasts

tamed by them that look to them,

* *πάσαι τοινῦν ταύτας τὰς ἀγέλας,*
ὅς. All these (saith he) in
ταύτας τὰς ἀγέλας time, are brought willingly
ἰδοῦμεν ὅραν μάλ- to obey those that look to
λον ἰδεύσας πεί- them; but Men, head-strong
θεῖται τοῖς νομῶσιν Men, ever set themselves a-
ἡτῶν ἀνθρώπων τοῖς gainst those that rule over
ὡς χεῖ them, and will not be kept
 Xenop in Compass.
 Cyropœd l. i.

This is so true, that God who knoweth us best, did never think fit to trust us in our own Hands; no, nor only in our Fellow Creatures neither; but himself hath given Laws to us, from the day that he first made us.

In the State of *Innocency*, there was a *Law* then. *Adam* had three Precepts given him in *Paradise*, to till the Ground, to cleave to his Wife, and not to eat of the Tree of Knowledge

Noah, the Tradition is, had Seven. The Learned conclude the *Council* had an Eye to them in their Determination at *Hierusalem*, *Acts* 15. 20.

Abraham, it is said, had Ten, of which the great one was Circumcision.

Moses, if the *jewish* Doctors have reckoned right, had six hundred and thirteen

thirteen Judicial, Ceremonial and Moral.

Yea, the seemingly neglected *Heathen*, who had none *in Scriptis*, they had a *Law* too: the Apostle telleth us, *they shewed the work of a Law that was written in their heart*, Rom. 2. 15.

And can any imagine that he, who was always from the beginning thus under Tutors and Governours, should now under the best and purest dispensation be let loose and unbridled? Where there is the same nature, can it be supposed there will not be the same need? *Do we make void the law* ^{Rom 7} *through faith*? It is St. Paul's question ^{31.} upon this occasion: Some were scattering that loose and pestilent notion then, but he replyeth to it withall detestation, *God forbid!* Yea, saith he, *we establissh the law*. So far was the Christian faith from that, from *making of it void*, that it added new strength to it.

It is granted, our blessed Lord made an alteration in the *law* at his coming, but it was only of what was *Ritnal* and *Political*; that being *Topical*, and *Temporary* he thought fit to abrogate: but all that was *Natural*

and Moral as Oecumenical and Eternal, he authoritatively vindicated and refined. In the first Sermon that he Preached, he instructed the World in this, informing them that *he came not to destroy the law, but to fulfil it.* So that still we have a *Law* to walk by; and if it be asked what kind of *Law* it is, the *next particular* giveth account of it, where it is declared.

A perfect Law. Laws will always be according to the persons that make them. *Tyrants* will make *cruel Laws*, *Rash* men will make *dangerous Laws*, *Good* men will make *equal Laws*, *Wise* men will make *necessary Laws*. Now this being the *Law of Christ*, the wisdom of the Father, in whom all *fulnes dwelleth*, cannot but be *perfect* and lacking nothing; so it is an exact summary of vertue and duty, an adequate instrument to keep mankind within his proper limits.

That this may be the better evidenced (as the scantling of time will suffer) we will take a particular view of it and consider it,

First, *Intrinsically*, with reference to the matter that is contained in it.

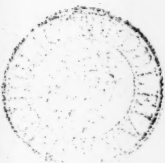
Secondly,

Secondly, *Extensively*, with reference to *Persons* that are concerned in it.

Thirdly, *Comparatively*, with reference to any other Laws that may come in as Rivals in competition with it: and see whether upon every of these accounts it be not above all exception.

First let us consider it *Intrinsically*, with reference to the *matter* that is contained in it. Where is there a body of Laws besides, that time and experience hath not found defects in? None of them but have their *casus omitti*, and cunning men upon occasion can be wicked and mischievous in despite of them. The Golden heads of a Kingdom contrive them, and when they have done, sometimes the very Petty-toes find ways to elude them. The politick Sinner getteth priviledged places for his iniquity to lodg in, where none of these can reach him. But where can we fly from this Law's presence? Its going forth is from the Heavens, and its Circuit to the ends of the Earth, and there is nothing hid from the heat thereof. It needeth not the Pharisees *deuteronomius*, nor the Romanists *Traditions*,

ons, nor the Euthusiasts new *Revelations*, to eeke it out : all that we owe either to God or Man is sufficiently comprehended in it ; nor can we turn either to the right hand or the left, but this layeth hold of us.



Human Laws can scarce make clean, as they should, the *outside of the Cup and the Platter*.: Here are many dirty things the best of them make no provision for : But however this is all that they pretend to, the *inward part may be full of ravening and wickedness* for all that they can do : though that be brimful of deadly Poison, if it spill not in some overt acts, these can take no notice of it. But this taketh in the whole man, it *cleanseth from all filthiness both of flesh and spirit*, and is a *discerner of the thoughts and intents of the heart*.

To all which must be added, that every of the things ordained by it are to be accounted for in such a manner, as no kind of artifices can avail the offender. No bespattering the Evidence, for *our own Consciences shall accuse us*. No stifling of Proofs, for *there is nothing secret that shall not be made manifest*. No packing of Juries, for

for the Saints shall Judge the World, No Bills with Ignoramus, for the Books shall be opened. No favouring of Parties, for every one shall receive according to what he hath done. No misrepresenting the Tryals, as it is written, that thou mightest be justified in thy sayings, and clear when thou art Judged. So perfect is this Law considered Intrinsically with reference to the matter that is contained in it. Look upon it,

Secondly, Extensively, with reference to the Persons that are concerned in it; and you will find it perfect here too. The Net is suited to the waters it is cast into, and there is nothing can swim either by or through it. This Law speaketh the Psalmists Language, Psal. 49 1, 2. Hear this all ye people, give ear all ye inhabitants of the World, both low and high, rich and poor together. Impartial as Death it self.

— *aquo pulsat pede pauperum tabernas
regumq; turres* —

It commandeth the Master as well as the Servant, and is not more favourable to a Jezabel, than to her Hand-

Hand maid. It chargeth the Magistrate as home as the Subject, and speaketh to the honourable as to the base; for there is no respect of Persons. It doth not condemn intemperance in the Labourer, but allow it in the wealthier Landlord; forbid uncleanness in the Cottager, but connive at it in the Modish Courtier; threaten Atheistical profaneness in common People, but applaud it for Wit in men of Titles; punish spoiling of others in needy Subjects, but adjudge it conquest and glory in ambitious Princes. No, as there are none so mean as to be overlooked by it, so there are none so great as to be humoured by it. 'Tis a Law can give an answer to *Solomon's Problem*, it will *say even to the King what doth thou?*

Yea, it not only reaches to all degrees of men, but to all the *individuals* of every Nation, People, and Language under the Cope of Heaven: whereas all other Laws are confined to their particular Countries and Kingdoms, and have no place in others; this equally obligeth all *Parthians and Medes, and Elamites, and the dwellers in Mesopotamia and Judea, &c.* It extendeth

extendeth from Sea to Sea, and from the Rivers to the ends of the Earth. It is sent into *all the World*, and to be *Preached to every Creature*. It is not Calculated for this or that Meridian, but our common needs and nature, and that is a *second Perfection*.

Once more, Look upon this Law *Comparatively*, with reference to any other Laws that may be set up as Rivals in competition with it, and you will find that the fairest pretenders that can be put in the Scales against it, must all have a *Tekel* written on them.

I will not (after but the little that hath been said already) spend your time so needlessly as but to point at the many things wherein it excelleth the best and wisest Laws of men, (there need no words to prove the Sun is brighter than a Candle;) it not only goeth beyond all these, but also that which God himself once made, that which he delivered to the World by the hand of his Servant *Moses*. Even by that some *Statutes* were enjoined, which in their own nature are expressly pronounced by the Prophet, *Ezek. 20. 25. Not good*: others dispensed

dispensed with for the hardness of their hearts, which in themselves our Saviour telleth us, *Mat. 19. 8.* were not so justifiable.

When the World was in its Childhood, God thought it sufficient that it should *Speak as a Child*, that it should *Understand as a Child*, that it should *Think as a Child*, have but rude and imperfect notices of things : But in *fulness of time* then he instructed it higher, and taking it off from *Childish things*, trained it up in all that perfection of which it was capable:

It is but too notorious, that there are many things fathered upon this *Law*, weak and unmanly, wild and wicked in a high degree: there are few things so absurd or shameful, that some wretches have not been wresting Scripture for. *Barbarousness and Inhumanity* to all that are not of our own way, this is justified for *pure Zeal*: *Dispensing with Oaths*, and *Deposing of Kings* when they are not for our turn; this is maintained for *Church Authority*: *Perfidiousness and breach of Faith* with those we call Hereticks, this is vindicated for *Christian prudence*: *disturbing the World and*
taking

taking up Arms upon pretence of Religion, this is preached up for Gospel Reformation: doing evil, and using indirect means, so it be for a good end, this is asserted for the Saints Priviledge: being *Bushe bodies*, and not abiding in those callings wherein they are called of God, this is pretended the *Motions of the Spirit*.

But why should any such mis-shapen Brats be laid at its door? the Religion hath been often canvassed, and that narrowly, by such as *Libanius*, *Porphry*, *Lucian*, *Julian*, men that wanted neither Wit nor Malice; who would not have failed to have charged such things home upon it, had there been the least ground for it. And yet not any of them, but how bold soever they made with the Speculative, as to the practical part of it, were forced to pass the same Sentence in effect that *Pilate* did upon its Author, *we find no fault in it*; which cannot be said of any other Laws, that have been published to the World, not the very exactest, and that is another thing that speaketh its perfection.

Mathias

Mathias a Michou, saith the reason why the *Tartars* received Mahometism and not Christianity, was because the *Saracens* perswaded them that that Religion was the more pleasing and indulgent. It may be the high perfection of its Laws may not only offend strangers, but make even some that profess it startled, and ask where then is the easiness of Christs Yoke, if we are under such a Law now? To remove therefore all prejudices that may arise in you from corrupt and idle Fancies upon that score, pass on to the last particular in its Character: and there you will find that severe as it is, so far is it from really incroaching upon our *liberty*, that it is that which best secureth it. This perfect law it is

A Law of liberty. *Liberty* is a Popular word, the very sound of it we find is charming, and will work wonders. Make people but believe it is for *Liberty* in Civil affairs, and Incendiaries shall be magnified for deserving Patriots. Do but pretend it is for *Liberty* in Religious matters, and Atheistical men shall be celebrated for true Protestants. Argue but for
Liberty

Liberty in filthy and abominable things, and superficial youngsters shall be admired for notable head pieces.

But it looketh very strange to find it coupled with *law* here; they who can be brought to think they shall find it in the unlikeliest places besides, that can be named to them, imagine it incredible that it should dwell here. They may be perswaded it is in *Vice*, in *Error*, in *Anarchy*; but that it should be in *law*, looketh meer contradiction to them. The *law* that tyeth up, *liberty* letteth loose; the *law* implyeth restraint, *liberty* is to be without control.

In this sense indeed the little thinking heap most commonly understand it; but we are generally guilty of wild *Misnomers*, and do not call things by their proper names; if we did, we could never imagine these two inconsistent. So far it is from that, they cannot well be asunder. For though it may be possible for *law* to be where there is no *liberty*: yet it is utterly impossible for *liberty* to be where there is no *law*. Then we should be slaves to all other mens lusts as well as our own, and Beasts would be less
S dreadful

dreadful than our Neighbours.

Laws there must be to provide against this, and then they attain their true end, when they protect from all other evils, and are none themselves. Now of all the laws the World was ever blessed with, none for that, like *Christianity*. It is such an institution as secureth us against all manner of mischiefs and inconveniences; not, as sometimes it is with mens, by methods almost as troublesome and vexatious, but such as are sweet, unexceptionable, and desirable.

That it may appear to be indeed what it is called, and that this taking title is not misapplied to it, (not to mention such things as may not be so futable to this occasion, though they are to the argument) I shall speak to some particulars wherein it deserveth this name, and shew,

1. That in the *Precepts* of it,
2. That in the *Mildness* of it,
3. That in the *effects* of it, it is a law of liberty.

1. A Law of liberty it is in the *Precepts* of it, the things which it doth enjoyn. It is not a dispensation of carnal beggarly Elements, as St. Paul, a bundle

bundle of *cumberſom* costly Ordinances, as St. *Auguſtine*, calleth the Jewish Oeconomy; which this Law hath ſet us free from: No, *It hath ſeemed good to the Holy Ghoſt to lay upon us no greater Burthen than of neceſſary things.* The Way is pleaſant, the Yoke is eaſie, the Commandments are not grievous, like Feathers to the Wings of a Bird, not Loads, but Helps to Motion.

We picture Liberty in our Fancies, as *Tully* ſaith *Clodius* did in his Summer-houſe, not as a *Virgin*, but a *Strumpet*, proſtitute to all Extravagancies. Degrade themſelves into the manners of Beaſts, remove the Landmarks of the Law of Nature, do thoſe things, and glory in them, that a good natur'd Heathen would be aſhamed and bluſh at; This the *Debochee* calleth the *liberty of the Creature*. Be Sons of *Belial* to all Authority, deſpiſe Dominions, in ſpeaking evil of Dignities, change Times and Laws in Tumults. This the Seditious calleth the *liberty of the Subject*. Sow Soul and State diſturbſing Opinions. erect Publick Houſes, for ſeducing the unſtable, ſeparate from the National

Church; but joyn in Communion with none at all: This the Schismatick calls *liberty of Conscience*. Amuse the People with things out of their Sphere, Be-libel Superiors to the jealous Rabble, blow upon the Reputation of all that stand in the way of their Faction: This the Turbulent calleth *liberty of the Press*.

Such *using of liberty as an occasion to the Flesh*, it is confessed this Law doth not allow of; but how causelessly doth that Child complain of his Fathers Harshness, who hath nothing else to say of him, but that he will not let him fly in his Face, or fall in to the Fire, or beat his Brother? Abstain but from these, from dishonouring of God, from wronging our Neighbours, from ruining our selves; and there is nothing else we are debarred from.

The *Bedlam* hath as much reason to resent his Keeper, as we the Severity of the Divine Commands. What do they require of us, but what is rational, decorous, and perfective of our Being? Nothing but what a wise ingenious Man in his deliberate Thoughts would choose, if there were
neither

neither Heaven nor Hell. Our Chains are Bracelets, and our Fetters Ornaments, Our Obligations Priviledges, and we free in the midst of all these precepts, as the Head of a Prince within the Circle of his Crown.

Such a *liberty* as the Spirits of just men made perfect have; such a *liberty* as the Angels before the Throne have, yea such a *liberty* as the Eternal God himself hath (none of these have a Liberty to do evil) such a Liberty is allowed us. That is one thing that speaketh this Law a Law of *liberty*, it is so in the precepts of it. Besides this,

2. A Law of *liberty* it is in the mildness of it. It is tender and very favourable even to them that offend and come short of it. It is not like the laws of *Draco* written in Letters of Blood, but Gold. The *law* of the Gospel as it is a Rule, is (as hath been said) stricter than the law of *Moses*, but then consider it as it is a Covenant, and so it is not so strict; for though the *anagorismaton* be not performed, yet there is an *ἐκείνη* that shall be accepted. That which I may call the Statute law of it, indeed is so pure

that it casteth us for every infirmity; but that there is a *Chancery* so kind, it will relieve us, if there be sincerity.

If thou wilt be extreme to mark what is done amiss, O Lord who may abide it? what would be the condition of the best of men, if *curst* were every one that continueth not in all things, that are written in the book of this law to do them! but it hath compassion on our frailties, and remembreth whereof we are made: and that so, as not only to make allowances for our weakness, when we imperfectly keep it, but to accept of our repentance, when we have wilfully broke it.

And is this after the manner of men? do they provide such Cities of refuge for their offenders to fly to? will a *nolle factum*, a moral revocation, be it never so hearty, serve the turn there? No though it may in some Cases be favourably considered, as to the execution of the Sentence; it cannot in any be legally pleaded in arrest of Judgment. But here it humbly may, inasmuch that when we are so qualified, the Apostle speaking of it, *1 John 1. 9.* doth not say God is gracious and merciful (though that he

he is infinitely in it too) but he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And is it possible for a Law to be more indulgent than this? Would you not blush to desire more liberty than so? He that delivereth it hath procured by the price of his own Blood, that none but the obstinate and impenitent shall suffer under it. Not only when we do well it rewardeth us, but even when we have done ill, it spareth us, as a father spareth his own son that serveth him. That is another thing that speaketh it a law of liberty, it is so in the Mildness of it. And

3. A law of liberty it is, in the Effects of it. I mean not now those powerful effects, which by the operation of the Spirit that goeth along with it, it hath within, upon the hearts of men; but those happy effects which by the wisdom of its injunctions, it hath without, upon the affairs of men. It procureth liberty where it is obeyed, and all the World would be at ease and free were it but submitted to,

They that would insinuate as if Religion were nothing else but a device of Statesmen to keep the World in quiet, grant thus much however, in their base suggestion, that it is excellently useful for such a purpose.

Every one must be convinced of this, that but observeth how carefully it circulateth through the *civil* body, as the blood doth through the *natural*, quickning every several member in its office: prescribing and establishing to Princes and their People, Judges and their Clients, Husbands and Wives, Parents and their Children, Masters and their Servants, all of all degrees, that which is mutually best for all.

The Rules of it are so framed for general and publick good, that they who would be free from them themselves, think it necessary they should be observed by every body else: and were they conscientiously practised by all, there could be no complaining in our Streets.

The *Justice* and *Equity* which it doth require, would prevent all *Oppression*, *Robberys*, and *safer Couzenage*. Its *Meekness* and forgiving of injuries restrain all *Cruelties*, *Duels*, and unnecessary

necessary *Law Suits*. Its *Truth* and *Sincerity* banish all *Lying*, *Falshood*, and *Judicial Perjuries*. Its *Self-denial* and *Contentment* extirpate all *Covetousness*, *Pride*, and dangerous *Ambition*. Its *Charity* and *Unity* cure all *Seets*, *Animosities* and increasing *Divisions*. Its *Industry* and *Diligence* in our *Callings* take away all *Idleness*, *Beggery* and *Capricious Prodigality*. Its *Sobriety* and *Chastity* hinder all *Adulterys*, *Bastardys*, and so *fashionable Fornication*. Its *Loyalty* and *Obedience* to *Superiors*, secure against all *Treasons*, *Rebellion*, and most plausible *Sedition*. In short, all things that render men injurious or dangerous, burthensome or offensive to one another, it provideth against so effectually, that nothing could be wished more, but the careful keeping of it to make all the Sons of *Adam* happy.

And it being such a *Law*, as not only taketh care of the eternal happiness of their Souls in the other World, but preserveth so carefully, the Persons, the Estates, the Credit, the Families of men, from all that should prejudice them, even in this, none but must conclude it deserveth the high

high Elogium here bestowed upon it, and is indeed a *Perfect Law of Liberty*.

I shall therefore now conclude with this natural Inference from the whole, *That Religion is the strongest and best support of Civil Government.*

Where is, where can there be any just and wholesome Law of man, that is not at least virtually comprehend- ed in this perfect Law of God? The *Malmshury* Philosophers need not have been so fond of the Whimsie, as to have put it into more than one of his Writings, *That it is fit there should be as many Statute Books Printed as Bibles*, and that they should be read in the Churches, as *Moses's* was in the Synagogue every Sabbath day. The divine Statutes faithfully and solidly explained, will save the labour of so very unreasonable a Publication. For besides a higher, they serve this purpose also; and in whatsoever tendeth to the peace and order, the preservation and prosperity of human Society, speak the same things with them. Not in particular, that is not to be expected. If every thing of that kind, among all Nations, should be expressly set down in holy Scripture

(to

(to use St. Johns Language) I suppose that even the World it self could not contain the Books that should be Written: but in the general they do; injoyning the Principles upon which they are founded, and for the several instances, remitting every one to the Laws of their own Country, commanding us to be subject to every ordinance of man: for the Lords sake.

So that if men were but good Christians, they would be good Subjects, good Officers, good Neighbours, good in every station that God shall place them in.

And when these are the benefits and happy fruits of it, let it not be thought affected or immodest, if here I break forth into the Psalmists Apostrophe, *Be wise now therefore O ye Kings, be instructed ye Judges of the Earth.* And affirm it is not only the duty, but even the interest of the higher powers to uphold and give it countenance. There is nothing so facilitateth the Magistrates Office, and prepareth the way for his Authority; this maketh men to be a Law to themselves, and obey humane ordinances, not only for wrath, but also for Conscience sake.

It,

It cannot be denied but that the pretences of this excellent Religion have wrought no small confusions on the Earth; but I hope the Religion it self shall not be prejudiced because of this, any more than you will suffer the lawful Money of England to be Cryed down or Clipped, because there is some that is counterfeit. The Hypocritical pretences of it, are not more mischievous to a State, but sound and pure Religion is as beneficial.

And such is that professed in this *Established Church* of ours. A Church that doth not slight *Second Table Duties*, as *Legal Preaching*, or *Heathenish Morality*: but teacheth its members to have always *Consciences void of offence* as towards God, so towards men. A Church that doth not place the Spirit of the Gospel in praying extempore and inveighing against ceremonies: but in love, joy, peace, long-suffering, gentleness, goodness. A Church that doth not flatter men as *Saints* and godly for professing themselves of her way: but testifyeth that the *Kingdom of God is not meat and drink but righteousness*. A Church that doth not juggle
in

in the *Doctrine of obedience to Magistrates, reserving sly distinctions for deserting or resisting them* : but so Loyal, that upon that very score (you know) it was once ruined, and is at this day maligned and heaved at, by as many as are given to change. And what can tend more to the quiet and welfare, the settlement and benefit of a People, than such honest and sober, pious and prudent principles ?

Now when the Church is so assistant to the Tranquility of the State ; for a recompence in the same, (I speak as unto wise men) let the State be as assistant to the tranquility of the Church. When the Religion is such a faithful support to the Civil Government , let the Civil Government be as faithful a support to the Religion.

So as God ordained of old, *The people shall be led like a Flock by the hand of Moses and Aaron*, and all of all conditions happy, in the *wholsome laws of the land*, and the *perfect law of liberty*.

A S E R-

A
SERMON

Preached at the

FUNERAL

OF THE

Reverend Dr. *HARDY*,
Dean of *Rochester*.

To the Nobility, Gentry,
and other Inhabitants of the
Parish of St. *MARTINS*
in the *FIELDS*.

Right Honourable, Worthy and Beloved,

WHen Epistles of this Na-
ture are so much in Fa-
shion, that all Things in
Print are thought undressed, if they
are

are without them ; I hope I shall not be censured for this to you now : Because it is not an Affectation of Great Patrons, nor an overweening Opinion of a thin Discourse, but only the Condition and Relation of the Person, who was the Occasion of it, hath given me the Presumption. You all had a Common Right in Him, and He a Peculiar Interest in so many of You, that in this case to have addressed to any One, might have been Interpreted to have forgotten Several.

It is Pity that a Diamond should be set in Lead. Could I have had my Desires, this Excelient Person should have had a Proportionable Pencil to have drawn Him, then you could not but have begged His Picture, as Joseph of Arimathea did his Masters Body : But I had neither Art nor Time
for

for such a Piece ; This is so much fitter to be covered with a Curtain, than hung out in Publick View , that I am surprized either that you should expect it, or I permit it.

I am not insensible that there want not some who are very industrious to represent Him very differently ; concerning whom I shal't say no more than there are such things, as Envy, Pride, and Spight, which like smook always fly in the Faces of the fairest : But while such as give him a slightty Character shall approve themselves more Serviceable to the Church, and such as give Him an ill one shall appear to be without any Fault themselves, I think they are neither to be wondered at nor regarded.

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I might have said much more to his Commendation, which was true: I appeal to his most Venemous Enemies, whether any thing I did say was false. That Passage concerning his conference with Doctor Hammond, which some I hear have much questioned. I had from his own Mouth; as to that Objection against it, that he Preached before the Lords that sat at Westminster afterwards, if the Design of that Sermon, and the Temper of those Times, be well considered of, it is rather an Argument to confirm it.

The best, and surely the greatest part of you are so well persuaded of Him, that such Vindications as these are unnecessary for your satisfaction: Lest they should be burthensome to your Patience, My Prayers that you may
all

*all live holily as He directed,
and die happily as he desired, is
all that shall be added by His
unworthy Fellow servant,*

Your Servant in things ap-
pertaining unto God,

Richard Megget.

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JOB XIV. 14. Latter Part.

*All the Days of my Appointed Time will
I wait till my change come.*

IT is a sad *Change*, a sad and suddain *Change*, This which hath now assembled us ; a Strong man hath *changed* his vigorous health for rottenness, a Reverend Divine hath *changed* his frequented Pulpit for a Coffin , an Eloquent Orator hath *changed* his charming Rhetorick for Silence ; a shining Star hath *changed* his Eminent Orb for the Grave and Darkness. And had I waved all Text but him, here had been Theme enough to have entertained your passionate and devout Attentions.

This was the Ancients usual practice upon such Solemnities : Thus *Nazianzen* in his Funeral Oration for *St. Basil* ; *St. Ambrose* in his for his Brother *Satyrus* ; *St. Bernard* in his for *Gerard* ; spend their whole discourses in the lamenting and commendation of the Parties that were deceased.

But Christians are now grown so much worse, and the hearts of men

so hardned, that Charity hath laid a necessity upon us of doing something else; and the danger of them we are to speak to, compelleth us to borrow the greatest part of that Time which was formerly employed in the Embalming of the Dead, for the benefit of the Living.

Before therefore I attempt any account of him, whose great *change is come*, I shall make my Address to you whose *change is to come*, that you would prepare and provide for it. To this end it is I present you with this fair Copy to write after, this Excellent Example to follow, [Holy Job] whose Practice and Language in the Case you have in the Words I have now read; *All the Days of my appointed time will I wait till my Change come.*

The Text falleth asunder of it self into two Generals; Here is *Jobs Dissolution* and his *Resolution*.

His *Dissolution* in these Words, *My change will come.*

His *Resolution* to fit himself for it before it come, in these: *All the days of my appointed time will I wait for it.*

But

But that we may the better come at it, I shall choose rather to Branch it into these three Particulars.

1. *Here is the term of mans life stinted, it is an appointed time.*

2. *Here is the Nature of Death intimated; it is that which maketh an Alteration, a huge alteration when it cometh; It is a change.*

Lastly, *Here is our Duty and Employment bespoken in one for the other; in life to make our selves ready for death: All our days to wait for it. All the days of my appointed time will I wait till my change come.*

The first of these severals is the stinted term of mans Life. *It is an appointed time.* Although the Chaldee Paraphrast rendereth it by חולי and the Vulgar Latine *militia*, the days of my warfare; yet when the choicest Masters of Words confess that צבא is also often used as *Synonymous* with חול *finis, extremum*: And the Hebrew Scholiasts expound it וסן and וסן קצו *tempus precisum*, I shall adhere to our own Translation, which calleth the Days of our abode here in this World, *an appointed time.*

An appointed time. It is but *time* at the most. The Inhabitants of the intellectual World, whether they be in Weal or Woe, Peace or Torment, have no varying nor shadow of *change* with them: Upon this account in some Parts of *Africa* they put their dead bodies into the Ground sitting, a posture of rest and stay, to shew that what ever place they were gone to then, they should never move nor stir more from it. But we are here on earth upon other terms; this is only for a time, and then we must depart from it. The fathers do they live for ever? And the Prophets where are they? *Joseph* is not, and *Simcon* is not; and we (alas!) must not we go alò? *Our time is*

Appointed. He that fashioned and framed our Bodies, hath not observed just the same hand in all, but hath made them with provident and wise Differences: Some are strong as Iron, others as brittle as Glas; this hath the toughness of the Oak, that the slightness of the Reed: In one the Temperament of the Humours is more adjusted, in another more unequal, according to the duration he did intend

tend them for. What is the reason that in the same Climate, Air, Diet, Exercise, *Terentia* liveth to 103 Years of Age, when her Sister *Fulvia* dieth at 27? *Gesippus* with all the care and helps of Art can be preserved no longer than 35, when *Thanicus* lasted while above 80? Whence (I say) ordinarily is this diversity, but from the diversity of their natural constitutions? God according to his design of our longer and shorter continuance here, giving to every one of us a body as it pleaseth him: This is the natural term of life, called by the Schools, the Time of Gods determination; so long men may live.

Not that every one liveth just so long, and dieth no sooner; No, this course of Nature is often violated and prevented: Some die penally, by the Magistrates Sentence; some die desperately, making away themselves; some die sottiſhly, by their own intemperance; some die mercifully, are taken away from the evil to come. Although none can live longer than this *time*, yet it is very common to die sooner; although they are Bounds which we cannot pass,

pass, yet they are such as we may fall short of.

The reaching of this Term it is not absolute, but conditional; it is promised as a Blessing to Piety and publick Vertue, *Ex. 23. 25, 26. Ye shall serve the Lord your God, &c. And I will take sickness away from the midst of thee, &c. The number of thy days I will fulfil.* Thy days, those which are thy first portion, thou shalt fulfil them: On the other hand it is threatned as a curse to disorderly and wicked men, *Psal. 55. 23. That they shall not live out half their days:* Theirs, those which otherwise they might have attained and arrived to. And this is the actual Term of life usually called the time of Gods foreknowledg.

Not that in any case, whensoever, wheresoever, howsoever we go out of the World, the purpose of God is made of none effect, or his appointment disappointed: No, for the bounds which he hath set us they are not fatally immovable: Then all care in this case would prove as impertinent as *Beveroviti* objected his Calling; but only possibly attainable, as appeareth by the enforcement of the fifth Commandment,

mandment, and the case of *Hezekiah*. Upon supposition of, and with respect to, means and conditions it is *that our time is appointed*. And that shall suffice to have been spoken to the first Part of the Text, the bounds of our life upon Earth: How and upon what account *it is an appointed time*. We now go on to consider what becometh of us, when this *time* is out and expired, as it followeth in my

Next particular: *A change will come*. This good man had experienced very many *changes* already: A *Change* in his Estate, from abundant Wealth to Poverty; a *change* in his Family, from numerous Sons and Daughters to be Childless; a *change* in his Person, from Health and Soundness of Body, to diseases and painful Sores; but he here expecteth another *change*, much greater and stranger than any of them. We may more than guess what that is, when we find the same word, *Prov.* 31. 8. is rendred *Destruction*, and *St. Paul*, *1 Cor.* 15. 51. useth the Phrase for our passage into the other world, *We shall all be changed*. Accordingly *Codurgus* here translateth it, *obitus, my death shall come*: And so

so (abate very few who think it may refer to the Restitution of his former Prosperity) the generality both of *Jewish* Interpreters and our own have expounded it, *viz. of his death*, and that which shall succeed it, *his resurrection*.

This he here calleth *his change*, in a peculiar manner, *my change* as if all his other *changes* were nothing to it. This is a *change*, a mighty *change* indeed; wicked men *change* for the worse; righteous men *change* for the better; both righteous and wicked undergo a *change*, a wonderful *change*, and that in four Particulars.

First, it changeth our Enjoyments, for things of a quite different kind and species. All these visible things which here we prize, and are so fond of, disappear and have no place by it,

Jam linquenda domus & tellus, &c.

There *Nabal* hath no Sheep to shear, nor *Ahab* Vineyard to take possession of: There *Sampson* hath no *Dalilah* to lie in the lap of, nor *Belshazzar* bowls to carowse and revel in:

in: There *Agrippa* and *Berenice* have no Train to attend them; nor is the rich man cloathed with his Purple and fine Linnen. The Spirit that is not purged and elevated above the fascinating Charms of these, that can tast and relish nothing higher, how discontented must it wander, seeking rest and finding none, when it cometh into these Regions. *Esaü* might as well have taken Ship, to have hunted for Venison upon the waves of the Ocean; or *Peter* have cast his Net to catch Fish, in the Wilderness or upon the Mountains; as to expect any gross or sensual things in the life that is hereafter. There, all is spiritual and of another nature; that is a first *change* that Death maketh, a *change* of our Enjoyments.

Secondly, A *change* it is, in respect of our Capacity; it *changeth* that also. Here the wicked is capable of Mercy, and the unconverted solicited to Repentance: Here the Golden Scepter is held out, and the Door of Hope set open: But men had need take heed of wanton trifling: For though now God treat with us then he will only judge us. Death is the longest
date

date of the Gospel Proclamation, and after that our state is irreversable. Now God standeth at our doors and knocketh ; but if we open not, then, though we stand at his door and knock, he will answer I know you not : *Herodotus* telleth us, that when the *Jonians*, who before had refused a Peace with *Cyrus*, afterwards in their extremity made addressees to him, he told them this Parable : That a Musician playing a long time to the Fish that were in the River, seeing they came not at him, flung in a Net and caught them ; to whom as they lay panting upon the Bank, he cryeth out, you should have danced before, it is too late now. Let this be thought on while you are in better Circumstances ; that although now God delighteth not in the death of a sinner, yet then he will laugh at his calamity ; although now he beseecheth to be reconciled, yet then he will be inexorable : For that is another *change* that Death maketh, a *change* of our capacity.

Thirdly, A *change* it is, in respect of our Condition, it *changeth* that also. Here it is, like our selves compounded ; and partaketh both of good

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good and evil. No state here so sweet but hath something to embitter it; nor is there any thing so embittered; but there is something to sweeten it. The Rose hath prickles, and the Nettle beareth a Flower on it. But when once the soul hath trod over the threshold of this Body and is out of doors; whatever be our portion there, there will be no mixture in it. In Heaven there is pure Joy without any Sorrow: In Hell pure Sorrow without any Joy. They that are in Heaven will have nothing to disturb them; They that are in Hell will have nothing to divert them. It is of infinite importance what becometh of us when we go from hence, for there is no deprecating one of *Agur's* Extreame: the weight of glory is an exceeding weight, and the burthen of wrath, it is a burthen too heavy for us to bear. Here the righteous tast of the Joys of the Holy Ghost, but it is only as *Jonathan* did Honey in the Wilderness, a little thereof at the end of a Rod: Here the wicked may be chastised by Gods Anger, but it is only as the ten Tribes were by *Jeroboam*, with Rods and
not

not with Scorpions: But in the other life, both mercy and fury will be in their *Zenith*, and have no restraint, but only the capacity of the Objects they are let out upon.

Lastly, A *change* it is, in respect of our continuation. *We are here but for a time, an appointed time*: But where-soever we go after Death it is for Eternity. Whether we are placed among the Sheep or the Goats; whether we are to be crowned or burned, it is to be for ever; The Joy is an everlasting Joy, and the Punishment is everlasting Punishment: The Kingdom is an everlasting Kingdom, and the Fire is everlasting Fire: The Life is everlasting Life, and the Destruction is an everlasting Destruction. The Ancients did use to represent this sometimes by the Hieroglyphick of a round Ring that hath no end in it: Sometimes of a boundless Ocean that hath no Shores to it: Sometimes of a *Hydra's* Head that groweth as fast as it is cut: Sometime of a running Fountain that springeth as fast as it floweth; but all these come strangely short of it. Arithmetick hath her Figures to cast up the Sums of numbers

bers, Astronomy her Instruments to take the heighth of Stars, Mariners their Plumets to sound the depth of the Seas ; But what Invention can reach the heighth and depth and length and breadth of an unlimited Eternity ? We may here take up the Words of Zophar in another case ; *It is as high as Heaven, what canst thou do ? Deeper than Hell, what canst thou Know ? The measure thereof is longer than the Earth, and broader than the Sea. O Eternity ! Eternity ! the Line of our Fancy is too short to reach thee ! We can imagine nothing to which we can resemble thee ! A thousand, thousand, thousand Years are in thy sight but as Yesterday when it is past, and as a Watch in the Night !* And into this Eternity do every one of us launch out, as soon as we shoot the Gulph of Death. Now it being such a *change*, so long a one, so important a one, so irremediable a one, so strange a one, which we all must undergo, had we not need to provide and prepare for it ; and this is the

Last Particular, our Duty and Employment in order to it, to fit and make our selves ready for it ; *All our*

U

days

days to wait till it come : All the days of my appointed time will I wait : And here you have three Things couched in the Expression.

First, Here is his pious Meditation of it, so the *Vulgar* readeth it, *expectabo*, he doth not put it far from him, but doth expect and look for it. *Machiavel* in his Prince relateth of *Cesar Borgia*, whose Design was to make himself Lord of *Italy*, that he told them who were about him in his last sickness, how he had contrived all his Affairs in order to it : He had subjugated *Romania*, won over the Chief of both Factions, the *Ursin* and the *Colonois* to be his Creatures, he had cut off *Messier Romiro's* Head, made Alliance with the *Spaniard*, and in short, foreseen and prevented all the Inconveniences that could lie in his way, but only Death ; which he said he never dreamed or imagined would have come so soon on him. Sure there is no oversight among men more common than this, to suppose Death farther off from them than indeed it is. If our forgetting Death would make Death forget us, we might pretend some Policy for it ; but

but seeing it is a *change*, a *change* where the time is as uncertain as the thing is unavoidable, what greater Folly! You that would avoid the Horrors of Death when it cometh, familiarize it to your thoughts before it cometh; so doth Holy *Job* here, and that is a first thing implied in his waiting, his awful Meditation of it.

Secondly, It speaketh his comfortable Apprehensions of it. Waiting it is a chearful Word, and argueth satisfaction in, and want of the thing we wait for. *Aquila Theod. & Sym.* read it ἐλπίς, I will hope. Death like the Planet *Mercury*, it hath its Influence according as it is in Conjunction: Although upon evil men it hath a Malignant one, it being a Trap-door whereby they fall into irrecoverable Misery; yet upon them that are good, it hath a benign one; it is a Golden Gate, through which they enter into Glory. Like *St. James's* unimaginaire Fountain, it sendeth forth both sweet Waters and bitter; Although to the impenitent it sendeth forth bitter Waters, Tribulation and Anguish and Wrath: Yet to the pious it sendeth forth sweet ones, Glory and Honour

and Immortality. And suitable to these two different Effects, the Children of men are differently affected with it; For although the ungodly are astonished at it, as at the approach of their Executioner; when *Saul* hearth he must die on the Morrow, as stout and valiant as he was, the Story telleth us, *he fell all along on the Earth and was sore afraid*; Yet the Godly they welcome it, as their Friend, and Benefactor: *St. Paul* hath a desire to depart, and Holy *Job* speaketh of it as that which he longed for, *I will wait.*

Once more, it speaketh his careful Preparation in order to it. *I will wait*, is as much as I will get me ready for it: And is there not need when it is above the reach of Words how much dependeth upon it? What Tragick Shreiks, what fearful Cries have some awakened Consciences sent out when they have found themselves surprized by it? O that I might live, said a Great Man of this Kingdom (when his Physician had given him over) O that I might live, if it were but in a loathsome Dungeon! O that I might live if it were but the Life of a Toad, that I might

might have a space for my Repentance !
Inducias domine usque ad mane, said the
 Young Man in St. Gregory, Lord spare
 me ! but a little, little while, but
 while to Morrow Morning ; but while
 I say my Prayers once more ! and so
 expired in Horrors. Death will not
wait for us, though we are unprepa-
 red ; how doth it behove us then to *wait*
 for it and prepare for it ? To *wait* for
 it with considering Prospect ? To *wait*
 for it with a circumspect Care ? To *wait*
 for it with Oyl in our Lamps ? To *wait*
 for it with our Garments girt about us ?

And this not to be put off to one
 of those Days, not to be deferred
 while the latter end of our days, not
 to be neglected while the evil Days
 come, but *all our days*. Our whole Life
 should have an habitual serious respect
 to it ; doing every thing that might
 make it comfortable, keeping aloof
 from every thing that may make it for-
 midable. Let us accost every Action as
 those Mariners that were going to
 execution did the Emperour, *morituri*
te salutant. You may die while you
 are thinking, die while you are visit-
 ing, die while you are talking, die
 while you are trading, die while you

are sinning. Do therefore every Action as if it were your last, and live every day as those that know not whether you shall live another.

This is the way to make *your change*, whensoever it shall come, to be a happy one ; and whereas the loose and profane, the carnal and the debauch, *change* their Mirth and Jollity for anguish and gnashing of Teeth ; Their Confidence and Stupidity for Tremblings and confused Distractions : Their Acquaintance and Companions for Devils and mischeivous Spirits ; their Gawdes and Ornaments for Flames and Chains of Darknes : Your *change* shall be for the better : You shall *change* Frailty for Immortality, and Infirmary for Perfection : You shall *change* this troublesome World for the *Jerusalem* that is above, and the Society of corrupter Creatures, for the Church of the First-born which is in Heaven, and the Spirits of just men made perfect. Nay, even our Bodies that now at present *change* for the worse, from Beauty to Deformity, from Strength to Rottenness : Even these vile Bodies after a while shall be *changed* also, *changed* into the Likeness

of

of Christs glorious Body, to be shining as the Stars, hail as the Cherubin, and re-united to our Souls for ever, both together to enjoy the Presence of God and Pleasures for evermore.

Which God of his Mercy grant us.

I have done with the Text : But know there is another Subject you expect to hear something of : This Eminent Instrument, this useful Ornament of the Church, Our Reverend and Dear Brother, whose Funerals we are now celebrating : And here I am in a Streight between two, having much Objection both against speaking and being silent ; To say nothing of him were to be injurious to his Worth by concealing it, and for me to say any thing will be the same, by under-reaching it. When this Office is to be done for Dean *Hardy* ; It is not fit that any but the Tongue of a Dean *Hardy* should have the doing it. I am in *Phle-ton's* case, who when he was to perform the Rites of Burial to the Body of the Great *Agessilaus* had no Honey ; And with him must be forced to make use of Wax instead of it ; Giving you a dry and naked Narrative for want of a sweeter and more proper *Panegyrick*.

His Birth, as appeareth by that Sermon of his Preached to his Fellow Natives, and that other upon the burning of it, was in *London*, where his pious and careful Parents gave him all the Advantages of Education. A quick Apprehension and strong Memory, helped him to his Learning with so much speed and ease, that he commenced Master of Arts in the University of *Oxford*, younger than many are admitted. So well furnished he then was with all those Abilities which might render him serviceable in the Church, that time was dispensed with, and he admitted into Holy Orders, several Years before the Canon Standard: And sooner than the Laws would have put the dispensing an Estate into his Hands; Such a one was He, that it was thought fit to put the dispensing the Mysteries of God there.

That extraordinary which *Tully* mentioneth of *Hortensius*, that he pleaded in the *Forum* with great Applause, when he was but Nineteen Years Old; in him was more than paralleld, who when very little over, was a Preacher
of

of Esteem, in, and about our *Metro-*
polis.

Such was his Pregnancy ; but instead of admiring this, I cannot but (rather) condole it as his Infelicity : For so it proved. The Subtle Faction that had great Occasion for such parts as his were, in the Game they were then in playing, by their wonted Arts of insinuation set themselves to compass him ; and the Bird was then so young, that with their Chaff they caught him. But it were both Unchristian and disingenuous for any to reproach his Memory with this ; when every one knoweth he made such early and sincere amends for it : Nor can I suppose that any will upbraid it that he was so once, but only those that are angry he was not so always. He was none of those, the opening of whose Eyes is just of the same Age with his Majesties Glorious Restauration ; No, when Rebellion was Rampant, and Schism Triumphant ; when Loyalty was condemned for Treason, and all Order in the Church bawled down for Antichristian ; Then, then he left the Tents of those too prosperous men, and returned to his
Duty,

Duty, when there was nothing but Conscience to encourage him.

Being at *Uxbridge* when the Treaty was there, he had the Happiness to be brought into the Company of that Hammer of all Innovation both Ecclesiastical and Civil, the never to be mentioned without Veneration, Doctor *Hammond*; and to his Solid Arguments, and Awful Advices, I have heard our deceased Brother say, he ow'd his first awakenings and reducing.

He shewed that he was converted himself, after a while; by improving all Opportunities for the strengthening of his Brethren: Not only in Private but in Publick, with Courage and Faithfulness, reproving the Usurpation, Oppression, Perjury, Sacriledge, Hypocrisie, and the rest of the reigning Sins of those Times of Violence and Madness. I need not insist upon these Things, they were not done in a Corner, but in the heart of *England's* chiefest City: And when the generality of the Pulpits there, powred out little but Noise or angry Non-sense, War or Enthusiastick Humour, his was a well of Water, where many an honest *Jacob* drank, himself, and

and his Children and his Servants, and were refreshed; Some being undeceived, and many confirmed by him.

But that Magnanimous Zeal which he shewed against the Murther of our Late Sovereign of Glorious Memory, ought not to be Buried in Oblivion: He not only gave warning against it openly, and earnestly, while that daring Wick- edness was but an *Embryo*: But every Year after on that *Sunday* which fell near- est the Black Day it was committed on, he failed not in his Prayers to deprecate, and in his Sermon compos- ed for the Occasion to demonstrate, and bewail the Guilt of it.

Thus he continued while the *Happy* 1660. When he reaped the tem- poral Rewards of his conscientious Loyalty. In all which he acted wor- thily: He had a Publick Spirit, and hath left the Prints of it upon his se- veral Preferments: *Invenit Læteritia, reliquit Marmorea*: They are all the better for him.

In this Place he found a House; scarce one in these Parts so Ruinous, which, all, by means, much, at his Charge, is re-edified, and so improv- ed, that now there is scarce one so fair and goodly.

At

At his Deanery, he found the Cathedral with the Stamps of the Reformation upon it, waste and much spoil ; This by the industrious Employment of his Great Interest in the Gentry of that Country, added to seven thousand pound, which he and the Chapter disbursed freely, he repaired, and adorned in some good measure.

At *Leyborn*, a Living he was but a little while possessed of, He findeth the same occasion for his Munificence and Benefacture, a ruinous House again : And that found him the same; He hath well prepared it, although it was a Place where his Circumstances (if God had given him longer Life) would not have allowed him to have made any stay, yet his Successors Good was a sufficient Motive to him.

As he made his Preferments better, so his Preferments did not make him worse ; He continued the same, the same humble, affable, obliging Person, he was, in his least Condition. Yea, to the confutation of the clamorous Rabble, he was the same constant diligent Preacher. Insomuch that I think I may adventure to say, there

there was not a Lords Day where ever he was, whereon (if Sickneſs hindered him not) he was not at leaſt once in the Pulpit.

God grant them as much Grace, as they have cauſe to repent, who have any way maliciously aſperſed him. For although I am not ſo partial as to believe him without his *ἡγήματα*, (let them that eſcape all themſelves, caſt Stones at him) Yet as to groſſer Miſcarriages I am highly perſwaded, that not Truth and Reality, but Rage and Deſign were the *movimenta Mechanica*, that ſet their Tongues going.

Not only Charity, but common Reaſon thinking no evil, where it finding Evidences of Good : And in him were very many. In his Behaviour in his Family, He was a *Joſhua*, *He and his Houſe ſerving the Lord* : Daily, Morning and Evening, worſhipping, with the Solemn Devotions of the Liturgy. In his ſence of Mercies, He was an *Hezekiah*, *writing upon the Wall*, when he was recovered of his great Sickneſs, and every one of the Years after, that God added to his Life, he kept that Day on which it ſeized him religiously in Faſting

ing and Prayer. In his Converse and Friendship, he was a *Nathaniel*, *one in whom there was no Guile*; Cordial and faithful without Baseness or low Dissimulation. In his Preaching, the Court, the City, the Country, all from *Dan* unto *Beersheba* know, he was an *Apollo*, an *Eloquent Man*, and *mighty in the Scriptures*.

Such was this Worthy Person, who on the 28th of May last past, was taken suddenly, and fatally. In a moment, *quantum mutatus ab illo*! How strange a *change* was there! That Head, which was the tenacious Receptacle of so much useful Learning, is now the stupified Seat of a Disease: Those Eyes, which had read through so many sorts of Books, cannot now by any means be kept open: That Tongue, which dropped things sweeter than the Honycomb, cannot now pronounce an ordinary Sentence: That Person, whom so many of all Degrees and Ranks of People so rejoiced to see, is now become a sad and doleful Spectacle.

His Distemper being of such a Nature, you cannot look for any thing from him in his Sicknes: For though
he

he had his Apprehension (which he discovered when any thing was said to him, and in a very particular manner, when Prayers were put up for him) yet he had not Expression: He could not so much as make a Will, or call his dearest Friends by their Names.

Thus he lay notwithstanding all the Care and Art of the great *Æsculapius* of this Age, his Condition being more and more hopeless, while the first of *June* at Night, when, to the Grief of his Friends, the Loss of the Church, but (I hope) the great Gain and Joy of Himself, his great *change came, and he fell asleep.*

And now he is gone to his Long Home, how many Mourners go about the Streets. I need not here break out into *David's Apostrophes* at the death of *Saul*, to beg Lamentations or publish a Brief for Tears, perhaps no man of his Quality and Station have had more to weep over him: His disconsolate Widow weepeth, that She hath lost so Dear and Tender a Husband. You of *St. Martins* weep, that you have lost so Able and beloved a Pastor. The Poor and Necessitous



cessitous weep, that they have lost so importunate and effectual an Advocate. His crowding Auditors from all Parts weep, that they have lost so practical and melting a Preacher. His Friends and Acquaintance weep, that they have lost —— But I must forbear : This is but to open the Flood-Gates to a soft and troublesome Passion.

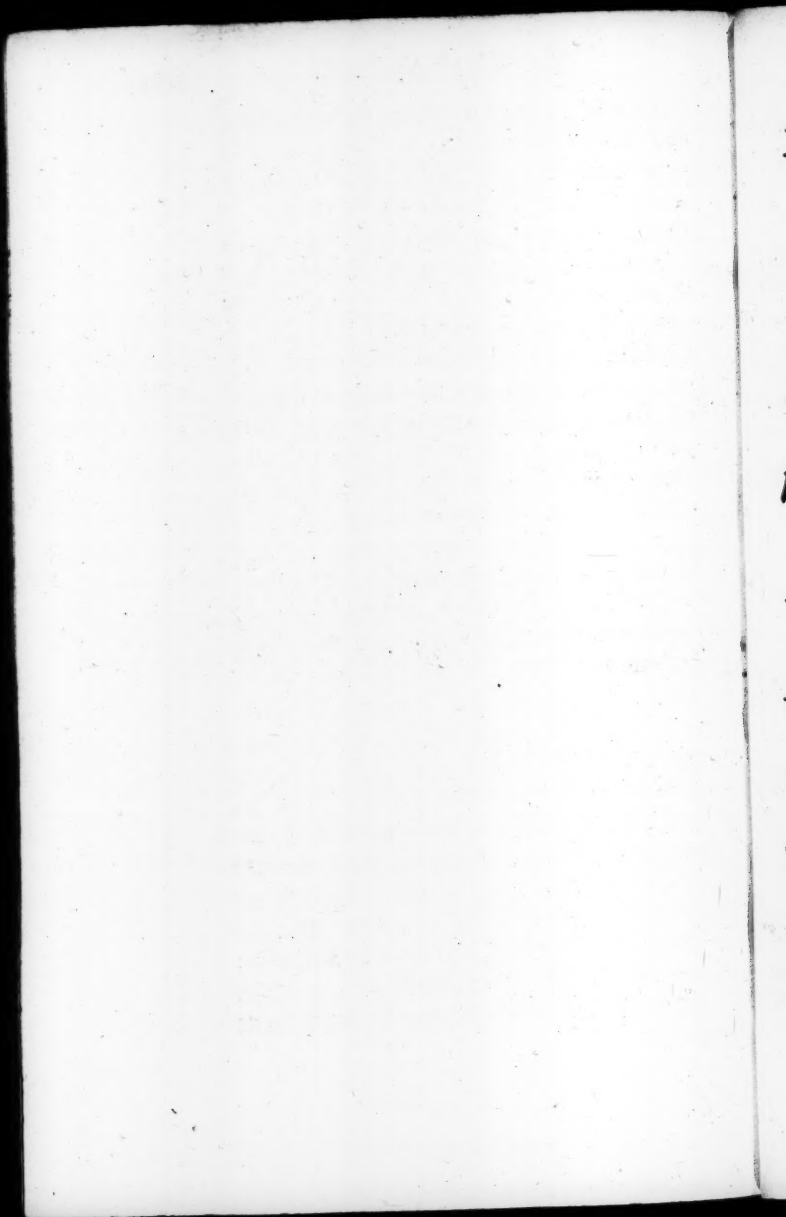
We must improve such Providences as these to more manly and Christian Purposes. You that loved him (and who that knew him did not ?) You that loved him must shew greater and better Tokens of it. You that loved him, *stand fast in the Truth*, which he delivered to you ; being dead he yet speaketh, that ye henceforth be no more Children, *tossed to and fro, and carried about with every wind of Doctrine*. You that loved him, mortify all the Lusts which he so pathetically did forewarn you of ; Remember the Words that he spake unto you while he was yet with you. You that loved him, exercise all the Graces, perform all the Duties, which he so faithfully did exhort you to, knowing that you all among whom he came ,
Preaching

Preaching the Kingdom of God, shall see his Face no more. Finally, you that loved him, prepare to follow him; Let the Meditation of his so sudden *change* be one Motive to all the rest which you have, *All the Days of your appointed time to wait for your own.* That so he, and we, and all the Children of God, who now at sundry times and in divers manners are parted sorrowfully, may meet together again joyfully, to enjoy the God and Father of our Lord Jesus Christ with one another, for ever and ever.

*Unto this King Eternal, Immortal,
Invisible, the Only Wise God, be
Honour and Glory for ever and ever,
Amen.*

X

A S E R



A
S E R M O N

Preached before the

Q U E E N,

A T

W H I T E - H A L L.

March 11th. 1691.

St. Matth. III. viii.

*Bring forth therefore fruits meet for
Repentance.*

WHEN one Preacher of Repen-
tance could work so far up-
on Jews, that there went out to him
Jerusalem, and all Judea, and all the
region round about Jordan, and were
baptized of him, confessing their sins, as
we read Ver. 5th. and 6th. of this
Chapter ; I am not willing to suppose

X 2

that

that so *many* as from time to time have come to *you* upon the *same* Errand should have prevailed nothing. God forbid that so many earnest Exhortations should have been in vain to you! God forbid that any here should have so much to answer for! By your presence in this place, *it is meet for me to think this of you all*, That at least you do not come short of these: My design is to inform you that these came short of their Duty, and that every sinner who would make his Peace with God must exceed them.

As there is *Science falsely so called*, so there is *Repentance* too; and it is not to be doubted but that more perish by *Repenting amiss*, than do by not *Repenting at all*. Few so feared, but after one sort or another do something that they call so; and yet tho the number of *such Penitents* be as the sand upon the Sea-shore, but a remnant of them shall be saved: no more, than those of them who to their *Repentance* add *Amendment*.

If any thing less would have served, these spoken to in the Text would not have been found fault with. They had the *looks of Penitents*, they spake
the

the *Language of Penitents*, they wore the *Garments of Penitents*, they used the *Diet of Penitents*: But when there was nothing *more*, all this *commended them not to God*, but is censured by the *Baptist*, as the *Ceremonious Sacrifice of Fools*, as the *Vain glorious neglect of the Body*; and they *warned*, as they would *fly from the wrath to come*, not to abuse themselves with such deceitful Fancies; given to understand that *Repentance strictly taken*, if it be *true*, hath no *promise* but as it is productive of a *change of Life*. And upon that account, with a *Conscientious plainness, vehemence, and sharpness* he here *presseth them*, that they would *bring forth fruits meet for Repentance*.

That the reason of this Exhortation may appear the clearer, I would desire your attention to the opening these three things.

First, That a *bare Repentance without Fruits* is not all that is required of us in order to our Pardon. I.

2dly, That we may bring forth several *fruits of Repentance*, and yet not those that *are meet* neither. II.

3dly, That as we would have our Repentance accepted, we must not III.

content our selves with any *fruits*, but such as properly manifest the Sincerity and Ingenuity of it.

I.

The first of these Particulars I would speak to, is, That a bare *Repentance* without *fruits* is not all that is required of us in order to our Pardon. So the *Baptist* plainly implieth here. But is this like a *fore-runner of Christ*? This seemeth not so much to prepare, as *contradict the way of the Lord*. His Command is, that *Repentance and Remission of sins should be preached in his Name*. And is not this to put *asunder* that which he hath joyned together? Seemingly it doth so.

But if we consider the *different acceptations* of this word in Scripture, we shall find no cause to be offended. One doth not *destroy* what the other *buildeth*; they both mean the same thing.

For the most part *Repentance* is used in so comprehensive a sense, as to note both the *Tree* and the *Fruit* too. Accordingly *St. Paul*, when he summeth up the *whole Duty* of a Christian, reduceth it to these two Heads, *Acts 20. 21. Repentance toward God, and Faith toward our Lord Jesus Christ*.
Where

Where *Faith* being only a *believing the Articles* of our Religion, *Repentance* must include in it all the rest, our *conformity to all its Precepts*. And if we will understand it thus, too much cannot be said of it. So, it is the *Evangelical City of Refuge*, the undoubted *Heir of the Promise*.

But if we take *Repentance* for no more, than sometimes is meant by it, for that particular *Grace singly*, so it is no otherwise the *Condition of the New Covenant* than a *hopeful Spring is Harvest*.

To cure those dangerous *Conceits* of this kind, that are so rife, and have been imbibed so deep, we will take a view of the *several parts* of which *Repentance* doth consist, and shew you that there is not any of them but what may be in them that perish.

Repentance being such an *inward sense of our sins*, as bringeth us to an *acknowledgment of them*, with *grief for what is past*, and *purpose to reform for the future*, hath but these four things in it.

*Conviction,
Confession,
Humiliation, and
Good Resolutions.*

Now there are not any of these but what have been in the Children of Perdition.

F.

First, As to *Conviction*: Tho a sort of Men have thought fit to set it out under the affected Title of the *Pangs of the New Birth*; and taught their followers to *date their Conversion* from the *terrors* of it: when it is only an *apprehension* of our *Guilt* and *Danger*, it cannot in it self be any *Vertue* at all, being but that we are meerly *passive* in. They who use studied Arts to elude it, can no more prevent it, than they can the *cholick* in their *Bowels*, or the *Lightning* flashing in their faces. When St. Paul reasoned of *Righteousness*, and *Temperance*, and *Judgment to come*, Felix could not help *trembling*; nor the *Pharisees* when the case was put home to them, being *convicted of their own Consciences*. So that this may be, and we no more in a *state of Grace* than either of these were.

Acts 24.

25.

John 8. 9.

The

The next part of it is *Confession*, 2.
 the humble acknowledgment of our
 sins unto God: This is a piece of In-
 genuity that we are much encouraged
 to. *He looketh upon men (saith Elihu)* Job 37-27.
and if any say, I have sinned, and per-
verted that which is right, and it pro-
fited me not; he will deliver his soul
from going into the pit. Only acknow-
ledge thine iniquity that thou hast trans- Jer. 3. 13.
gressed against the Lord (saith God in
Jeremy) and I will not cause mine anger
to rest upon thee. If we confess our sins
(saith St. John) he is faithful and just 1 John 9.
to forgive us our sins, &c. But can any
 imagine that it is a bare *Confession* that
 all these Promises belong to? No, by
 a Figure familiar to the Holy, as well
 as other Writings, it is only a part
 put for the whole, when such glorious
 things are spoken of it. The Event
 sheweth there is more than so expected
 from the Sinner. If *Confession* alone
 had been enough, Saul would have
 fared as well as David, his *Confession*
 was altogether as ample. When Na-
 than reproved David, his Answer was,
I have sinned against the Lord, 2 Sam.
 12. 13. When Samuel reproved Saul,
 he said as much. Saul said unto Sa-
 muel

muel, I have sinned, for I have transgressed the commandment of the Lord, 1 Sam 15. 24. And yet tho David's sin was done away, Saul (you know) was rejected. So little is this part also of Repentance to be relied on.

3.

The Third is *Humiliation* under, and *Sorrow* for the sins we have committed. This is a thing People have such Opinion of as generally to fancy *Repentance* to be nothing else; so that if they find but something of this in themselves, they conclude they are *safe*, and *all is well* with them. But this is much to over-reckon also; 2 Cor. 7. 10. the Apostle informeth us, that *godly sorrow worketh repentance unto life, &c.* It is a good beginning, and well managed may *bring us to repentance unto life*, but it self is not to be accounted so. If it were, then *Ahab* repented unto life, for he *humiliated himself, and put on sackcloth*. If it were, the Hypocrites complained of in *Isaiah*, repented unto life, for *they afflicted their souls, and spread ashes under them*. If it were, *Judas* himself repented unto life, for he was so overwhelmed with sorrow for what he *Acts 1. 18.* had done, that he *burst asunder in the*

1 Kings 21.
19.

Isa 58. 5.

the midst. So ineffectual may this part of *Repentance* be also, sorrow for our sins.

The last is *Resolution of Amendment.* 4.
This looketh best of any, and if Men could be sure they should keep them, when they make them, they might have grounds to hope, that he who *calleth the things that are not, as if they were*, would graciously accept them. But (alas!) what are most Mens Resolutions of this kind? like the hasty Blossoms produced by some unexpected warmth of Weather, they adorn the Tree with their inviting Colours, and are promising to the Eye, but not one in a hundred of them cometh to good, but drop to the ground before they knit, and frustrate Expectation. Such are most of our Resolutions, but casual Embryos of incomplete velleities, that frequently before they are any thing more, miscarry and prove Abortive; die before they could well be said to live. Experience sadly convinceth us we can no more depend on them than on the *Morning cloud* for *Rain*.

It is a mistake that *metanoia*, which signifieth a change of Mind, doth always

ways import a Saving Repentance : The word is used by the Septuagint, *Prov.* 14. 15. in the same sense with μεταμέλεια, which is allowed to note but the fruitless one of *Reprobates*. There may be, too often is, a *present Change of Mind* that proveth no better ; and therefore the Holy Ghost joyneth other words with it, to explain and adjust it. So St. Peter, *Acts* 3. 19. *Repent and be converted, that your sins may be blotted out.* And St. Paul, *Acts* 26. 20. *Repent and turn unto God,* to shew that it is not enough to have *better Resolutions*, unless as God giveth space and Opportunity we put them into *Practice*.

This is sufficient to be spoken to the first Proposition, that bare *Repentance* without *Fruits* is not all that is required of us in order to our *Pardon*. I proceed to the

- II. Second, That we may bring forth several *Fruits of Repentance*, and yet not those that are meet neither. That was the case of these here spoken to in the Text, the *Pharisees and Sadducees*.

The latter of these the *Sadducees*, tho they denied that great *Article of Faith*,

Faith, and motive to *Repentance*, the *Immortality of the Soul*, and consequently its *Rewards or Punishments* in another Life; yet they were not *direct Atheists*, but had some *belief and fear* of God with them notwithstanding. They received the *Law of Moses*, and were so perswaded of the certainty of the *Temporal Blessings and Curses* written in it, as made them regular *Observers* of the *letter* of it. Some of the High Priests themselves, *Hircanus, Aristobulus, Alexander, &c.* were of *this Sect*, and many of them are said, *ver. 7.* to be so wrought on by the *Preaching of John*, as to come to his *Baptism, confessing their sins.*

The other, the *Pharisees*, *St. Paul*, who understood them well (having himself been one of them) *Acts 26. 5.* calleth *the streightest Sect of our Religion.* They were more precise than any of the rest. *Josephus* saith they did nearly resemble the *Stoicks* among the *Greeks*, who had the highest Esteem of any of their Philosophers, for the Severity of their way of Living. The Common People had such an Opinion of their Sanctity, that it was *Proverbially* said among them, that if but
two

two Men in the World went to Heaven, one of them must be a *Pharisee*.

And yet for all this, though *others* thought them so very *Righteous*, though they trusted in themselves that they were *righteous*, they are here called a *Generation of Vipers*. That which was so highly esteemed with men, was but an *abomination in the sight of God*; and if we consider it, we shall find Reason for it.

I will not insist upon what our blessed Lord so oft upbraideth them with, the *vile and selfish*, the *panltry* and *hypocritical ends* they had in all their *Religious Performances*, namely, to make themselves *Popular*, and serve their *Secular Interests*; tho this alone must render the *best* things we can do *odious and loathsome* to him who seeth *not as man seeth*, but *requireth truth in the inward parts*: Yet because it is not so much their *aims and intentions* in doing them, as the *things* themselves which they did, that seem here reflected on, I shall confine my Discourse to them, and mark out *two* considerable *defects* in them.

First, Tho they brought forth *some* fruits, they were but *some*, not *all* that were required of them. Se.

Secondly, Tho they brought forth some fruits, they were but coarse and mean, such as were of least value.

First, Tho they brought forth some fruits, they were but some, not all that were required of them. One part of their Duty was taken, and another left; one regarded, and another rejected, according as it was in vogue, or suited with their inclinations. Instead of an universal, they yielded unto God a partial Obedience; flattering themselves that their extraordinary niceness about some particular Precepts, should excuse their neglect, and make amends for their violation of others. They presumed that their Devotion should commute for their Injustice, and that because they were temperate in eating and drinking, they should not be condemned for being covetous or malicious. Being truly zealous against Idolatry, they were not concerned for their Lying, Pride, or Envy, and as long as they kept themselves free from gross carnal sins, there was no convincing them but that they were the Children of God, though they abounded in all sorts of Spiritual.

But if ye offer the lame for Sacrifice, is it not evil? St. James informeth us,
Chap.

Chap. 2. 10. whosoever shall keep the whole Law (*besides*) and yet offend in one point, that is, *wilfully* and *habitually*, (let the *Instance* be what it will) *he is guilty of all* : It is not upon God's account, but his *own*, from *Conscience* towards *him*, but respect to *himself*, that *such* a one sticketh at the rest of them. It must be granted, we cannot, when we have done our utmost, *actually* keep *all*, but if we do not our sincere endeavour *conscientiously* to keep *all*, we are but *counterfeit* and *pretended* Penitents. That is one fault in the *Fruits* which *these* brought forth ; tho they brought forth *some*, they were but *some*, not *all* that were *required* of them.

2. The other is, That though they brought forth *some* *Fruits*, they were but *coarse* and *mean* ones, such as were of *least* value. All the *Commandments* of God are *equal* in respect of their *Authority*, but they are not so, in respect of their *Nature* : So, *some* are of far more *importance* than *others* ; and their usual manner was to *rest* in the *performance* of those that were *least* *material*. Thus our Saviour describeth them to themselves, *Matth. 23. Ye*

pay

pay tythe of mint, and annice, and cummin, but omit the weightier matters of the Law, mercy, and judgment and faith.

They did not *distinguish* as they ought, between *Natural Duties*, and such as are only *Relative*; between the *Essential* parts of Religion, and such as are but *Instrumental*; between the power of *Godliness*, and the empty form of it. Accordingly, they were *punctual* in fasting twice in the week, and used their *Bodies* hardly, but minded not so much the *mortifying* their *inordinate Affections*, which were the *Springs* of all their *outward Actions*. They daily read some portion of the Law, got great part of it *without book*, but they did not make Conscience of keeping the *Commandments* of it, but made them void by their own *Traditions*.

They were strict Observers of the *Sabbath-day*, so as to do no manner of work on it; but their *Tongues* did not rest from *slandering* their *Neighbours* on it, nor their *Thoughts* from laying *Snares* for them.

I would not be understood as if these things were despicable in themselves, they minister to Piety, and ought to be encouraged, but only

Y

when

when the *other* are left undone (to let you know) then they are no *where* more to be prized, than they were *here*. The most specious of them all are but so many empty *Shells* without their *Kernels*; like that Offering (mentioned by *Pausanias*) to *Ceres Phrygalienfis*, not the *Honey* of their *Bees*, but only the *Wax*, the *dry* and *tasteless* part of their *Labours*. They are all consistent with a *Carnal Mind* and *reigning Sins*, with a *hard heart* and a *wicked life*; the *unjust* and the *filthy*, the *sensual* and the *uncharitable* may abound in them, and yet be *unjust* and *filthy*, *sensual* and *uncharitable* still. They who would approve themselves *Penitents* indeed, must bring forth *Fruits* of a more substantial excellent kind. *These were not*, but they must bring forth *fruits* that are meet for *Repentance*. And this is

Prop 3.

The last Proposition I have to speak to; That if we would have our *Repentance* accepted with God, we must not content our selves with any *Fruits*, but such as properly manifest the *Reality* and *Ingenuity* of it, *Fruits* indeed meet for *Repentance*. This we cannot but grant in the *general*; but lest any

any of us should *flatter* our selves in the *case*, as these *conceited* ones here did, and think those *so* that *are not*, besides what may be gathered from that which hath been already spoken, it will be convenient for the clearer explication of the *Phrase* to acquaint you, that there is a two-fold *meetness* we are to have regard to in the *Fruits of our Repentance*.

First, That they be *meet* with respect to our *selves*. I.

Secondly, That they be *meet* with respect to *others*. II.

They must be *meet* with respect to our selves, and that two ways: *meet* with respect to our lives *past*: and *meet* also with respect to our lives for the *future*. i.

The *Fruits of our Repentance* should be *meet* with reference to our *lives past*. Our *Humiliation* bearing some *proportion* to the *sins* we have been guilty of. When our blessed Lord, *Luke 15. 7.* speaketh of *just* persons that *need no Repentance*, we are not to understand it absolutely but in a *qualified* sense: There are none so *just* but need *some* (the Righteous falleth seven times a day) but they who
Y 2 from

from their Youth have lived *vertuously* and *piously*, without being stained with any *foul* and *heinous* Crime, are said *comparatively* not to need Repentance; that is, not such a one, so *sharp* and *signal*, so *deep* and *grievous*, as they who have been *extravagant* and *scandalous sinners* are obliged to; but where *Transgression* hath exceeded, there it is meet that the *Repentance* should exceed also.

If it be true, it is not to be imagined how it can be otherwise. You may as well suppose a Man to be no more concerned for a dangerous Wound with a Sword, than for a slight Scratch with a Pin, as that a true Penitent should be no more disturbed for crying and *Presumptuous sins*, than for sins of meer surprize and ordinary frailties. It is observable that when David had fallen into the great transgression, though a Prophet from God had expressly told him, that his sin was done away; yet for all that, he roared for the very disquietness of his heart, and his bones were consumed within him, he mourned all the day long like a dove, and watered his Couch with his tears; he chastened himself with fasting,

ing, and eat ashes like bread. And if he did this who was sure of his Pardon, what shall we think of them who have sinned as heinously, and yet do little or nothing in this kind, though they are not sure? It is true, Penitential Sorrow is not seated in the *Affections* directly, but in the *Understanding*; and is rather *Hatred* than *Grief*. So that if this appears in the *rational* Appetite, that we loath and abhor our evil ways, it is not absolutely necessary it should be in the *sensible*. But when in other cases that hath so general an influence upon this, it is *suspicious* that the *heart* is not so thoroughly affected as it ought, where it hath no discernable effects upon the *'ontward man*. They who are conscious to themselves of any *scarlet sins*, of any *flagrant* and *enormous vices*, ought to consider that this is one *meetness* in the *Fruits* of their *Repentance*, they should judge themselves by, whether they have a *meetness* with respect to their *lives past*.

The other is, That they be *meet* 2.
with respect to our *Lives for the fu-*
ture, becoming such as have really

Y 3

repented

* 1 Tim.
4. 8.

repented them of their evil ways. That is, there must be a putting off the former Conversation, and we must be new Creatures. The severest significations of trouble for our sins past, if we forsake them not upon it, St. Paul positively calleth, * *bodily exercise*, telling us, *it profiteth little*; and accordingly we are to esteem of it. It is not that which *most vexeth* us, but that which *most pleaseth* God, we are chiefly to take care of in our Repentance. Now he looketh upon all that we do, without amendment; all Penances, all revenge upon our selves, but as Self-deceit and Superstition. He that will drink nothing but Water for so long time, because he hath been intemperate, and will make a Beast of himself again, next time he meeteth with his Comrades; he that giveth so much Money to a pious use as a fine upon himself for his Uncleanness, and turneth again to folly upon sight of the strange Women; hath rather the Ague of Repentance, than the Grace: Such a one may be said to have fits of Repentance, but not the fruits of it: They are firm and lasting.

To

To have these *meet*, it is not enough that there be an *utter forsaking* of the *sin*, but there ought to be likewise a careful exercise of the opposite *Grace* to it. It is not enough for the *pro-fane* man, that he talk no more *cor-ruptly* and *atheistically*, his communi-cation must be *good to the use of edi-fying* : For the *licentious* man, that he leave off his *wildness* and *debaucheries*, he must be an *example* of *gravity* and *sobriety*. So St. Paul admonisheth the converted *Romans*, Chap. 6. 19. *As ye have yielded your Members servants to uncleanness, and to iniquity unto iniquity, even so now yield your Members servants to righteousness unto holiness.* That *thence forward* they would be as *eminently vertuous*, as *before* they had been *loose* and *vicious*. This is *meet* in the *fruits* of our *Repentance* as to *our selves*.

But this is not all, the fruits of it must be *meet* with respect to *others* also ; as many as have been any ways *wronged* or *injured* by our *sins*.

Besides the dishonour done to God by them, sometimes mens sins are high-ly *prejudicial* and *mischievous* to their *Neighbours*. And where it hath been

so, the *fruits* of *Repentance* are not *meet*, except they extend to them too, according as they have been damned by them, either

In their *Outward* man, or
Their *Inward*.

First, If they have been damned by them in their *outward* man. Thus he who hath taken away the Life of another, in *Duel* or *heat of Blood*; must not think he *repenteth* by *lamenting* and being *sorry* for it, (tho he can make no *satisfaction* to the *person himself*, whom he hath *thrust* into the other Word in so unbecoming, so dangerous a *posture*) it is *meet* he be sollicitous to make the *best* and most *proper* he can, to *that* of him which is *left*, his *Relatives* that survive him. He who by *defiling* the *Bed* of another, hath imposed a spurious Off-spring upon his *Family* and *Fortunes*; must not think he *repenteth* by being sometimes *troubled in mind* about it, but doth nothing to prevent the subsequent Evils: It is *meet*, if it be in his power, so to order it that none of the *lawful* Issue receive *damage* by it. He who hath *defrauded* another by *artifice in dealing*, or abusing a *trust* reposed in

in him, must not think he hath *repented*, because he hath *asked God forgiveness* for it, so long as he detaineth the *gains of unrighteousness* in his hands ; it is *meet* (if he be able) that he make him *actual restitution*. He who hath *defamed* another by *calumniating* and *misrepresenting* him, must not think he *repenteth*, by holding *his* tongue for the future : it is *meet*, that (whenever he judgeth it may be serviceable to him) by *acknowledging* the *groundlesness* of it, he make him *reparation*. There is no speaking to all the particular *cases* in this *kind*, they are so *many* and *various* ; let it suffice to say, That tho where the *offence* hath been *only* against *God*, to bring forth *fruits* unto him, is all that is required : yet where it is in any kind against our *brother* too, there a consideration is to be had of *him* also, or our *repentance* bringeth not forth *meet fruits*. As it must be thus in our *repentance* of *sins* against the *Temporal* good of others. So it must be

Secondly, In such *sins* as are against their *eternal* good ; prejudicial to their *immortal precious Souls*. Such is every one guilty of ; who hath been the unhappy instrument of *corrupting* and *debauching*

banching any other person. It is not for any to make light of this, because it was in their own choice, whether they would hearken to, and be persuaded by them, or not. The *Devil* hath so much to plead for his *tempting us*; and yet he will be *tormented* for it, notwithstanding that: and so will *men* too, who have been the means of *enticing* and *turning* any from the *ways of Righteousness*, if they endeavour not what they can to *reclaim* them they have so *perverted*, and prevent the fatal *Consequences* of it. The *Lascivious* must not be satisfied with *repenting himself* of his *lasciviousness*, but must seek to bring the *unhappy frail one* his importunity prevailed with to *sin with him*, to *repent too*. The *profane* one must not think it sufficient to *recover himself out of the snare of the Devil*, but must strive to *recover* such as he hath *poisoned* with his *loose and wretched Principles*, out of the *Snare of the Devil* also. Was it not a cutting Question of God to *Cain*, *Where is Abel thy Brother*, when it was he that murdered him? but how much deeper must it pierce, to be asked at last, *Where is thy Companion?* whom thou hast

hast been the barbarous cause of depriving, not of *temporal* life, but of *eternal* ! How knowest thou (O man !) but thy good counsel yet may save them ? it being likely to leave a greater impression on them, than that of any other person. And thinkest thou not thy self concerned to try ?

This is so *meet*, that if it were not *duty*, one would think meer *ingenuity* and *good nature* should be enough to prompt to it. The rich man is represented having so much charity in *Hell*, as to desire his *Brethren* might be warned that they *came not into that place of torment* : and would it not look monstrous to find so little on *Earth*, in any who have endangered the *Souls* of them they pretended particular uncommon kindness for, to suffer them to go on in the way that leadeth to destruction, which they themselves enticed them into, without caring what becometh of them ? Surely as hath been the *transgression*, so ought to be the *repentance* : where the *transgression* hath reached to *others* to pollute, there the *repentance* must reach to them also, to instruct, persuade, and reform them.

I con-

I conclude with this *one* Inference from that which hath been spoken. When there are so many *fruits meet for repentance*, relating both to *our selves* and *others*, whoever put it off to the *close* of their lives, must be guilty of unanswerable *carelesness* and *presumption*. *Fruits* require *time* to bring them to *maturity*, and can all the *fruits of repentance*, (which are no fewer than you have heard) in our *last sickness*, as in a *hot bed*, be *raised* and *ripened* in a few days, or perhaps but hours? Who that hath any sense of an immortal state, would venture it upon such unlikelihoods? Can the *Temple of the Holy Ghost* be *built* in a *day*? If the *fruits of repentance* be not only a *sorrowful looking back* upon our *lives past*, but a *sincere living well* for the time to come, how *absurd* as well as *desperate* is it, for any to defer it, while they perceive they cannot live!

Men flatter themselves with the Example of the *Thief upon the Cross*, and the *Labourers* that came in at the *last hour*; both which were never *called before*, and so are not *our case*: but consider not that of the *foolish Virgins*, which is. The Parable acquaint-
eth

eth us, with their *fear* and *sorrow*, their *diligence* and *desire*, their *great cry*, and *running up and down*, their *begging of oyl*, and their *going out to buy*, when the *Bridegroom* was just on *coming*; all that could be done in so *short a space*: And telling us withal, the *no effect* of it: That when they came to enter, they had *stayed too long*, *the door was shut* upon them.

It is not to be denied, but that God can do *Miracles of Mercy*, as well as *Miracles of Power*; but why should he that has a *Soul to save* run so *bold*, so *needless a hazard*, to have nothing else to depend upon?

Having been too long to press this further, I shall end with a passage of St. *Augustine*, containing his Opinion of it. "A faithful Man (*saith he*) living well, goeth hence securely: A Hom. 42.
"wicked Man that Repenteth, and
"afterwards liveth well, goeth hence
"securely: He that Repenteth not
"while he is going hence, *sic securus*
"*hinc exit ego non sum securus*, &c.
"Do I say he shall be damned? I do
"not say it. Do I say he shall be saved? I do not say it. I Judge not,
"I Promise not, I Know not. Would
"you

“ you free your Souls from doubt ?
“ Would you avoid that which is un-
“ certain ? Repent before that day
“ overtake you. Then you may have
“ good Reason to believe you are sin-
“ cere in it, because you leave off your
“ sins, when you might enjoy them.
“ But if you only renounce them,
“ when you can no longer enjoy them,
“ you cannot so properly be said to
“ leave your sins, as your sins to leave
“ you.

God Almighty grant, that every
one of us may timely consider of it
before the *Ax be laid to our Root. For*
as the Tree falleth so shall it lye.

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